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The Influence of Institutional Culture on Presidential Selection at Catholic Colleges Sponsored by Women's Religious Communities

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THE INFLUENCE OF INSTITUTIONAL CULTURE ON
PRESIDENTIAL SELECTION AT CATHOLIC COLLEGES
SPONSORED BY WOMEN'S RELIGIOUS COMMUNITIES

by

Eileen M. Kolman

A Dissertation Submitted to the Faculty of the Graduate
School of Loyola University of Chicago in Partial
Fulfillment of the Requirements for the Degree of
Doctor of Philosophy

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1986

c 1986, Eileen M. Kolman

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VITA

The author, Eileen Mary Kolman, is the daughter of William Joseph and Eleanor (Horan) Kolman. She was born 5 June 1945 in Yonkers, New York.

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CHAPTER I

INTRODUCTION

Substantial changes in power and leadership structures have taken place at Catholic colleges since the mid-1960s. There are at least three factors which have contributed significantly to these changes. The first of these is Vatican Council II which encouraged, among other things, a more active role for the laity in the church and in church-affiliated organizations (Decree on the Apostolate of the Laity in Abbott, 1966). Legal issues related to the liability of religious congregations for their institutions and litigation challenging the constitutionality of public funding to colleges sponsored by religious bodies constitute the second factor (Moots and Gaffney, 1978, p. 1-3). Financial motivation was the final element that brought about change. The possibility of federal aid to private colleges hastened the laicization of many boards. There was also a belief that "a lay board, primarily of well-to-do businessmen and professional men in the area . . . was a splendid way to raise money without surrendering control" (D. Riesman, personal communication, January 2, 1985).

As a result of these three forces--theological, legal and economic--Catholic colleges are different today than they were in the early 1960s. Two significant changes involve the make-up and power of the

board of trustees and the manner in which the presidents of these institutions are selected.

It had been the general practice in Catholic colleges and universities for the sponsoring religious body to own the college and for the leadership group of the congregation or diocese to constitute the board of trustees. In order to involve more laity in decision making, to reorganize as independent corporations, and to become eligible for government aid, Catholic colleges and universities rewrote sections of their by-laws dealing with governance. Of all the institutions of higher education, "the nation's church-related colleges have perhaps experienced the most dramatic changes in the form and practice of trusteeship. Most notably, the last few years have brought a lessened dependence on the clergy for board membership and policy determination" (Ingram, 1981a, p. 33). As a result, ownership and control have shifted from the sponsoring religious body to an independent board of trustees, only some of whom are members of the sponsoring religious body.

When Catholic colleges and universities were owned and controlled by religious groups, the selection of the president was treated as an issue of religious assignment, not college business. "Since all the Catholic colleges in the United States are conducted by a diocese or by a religious order, the appointment of a president is a relatively simple matter. In effect, this is the responsibility of the Ordinary of the diocese or the chief religious superior" (Horriggan, 1956, p. 92). In contrast, the contemporary higher education community views the selec-

tion of a college or university president as one of the highest priority functions of the board of trustees. "It seems to me that, if a board of trustees is expected to properly function as a true governing board, it should have the final authority to: 1) Select and appoint the president. . . . Boards which do not have these powers should not be considered 'governing' boards" (Ingram, 1981b, p. 34).

During the past two decades, Catholic colleges and universities have moved into radically new governance structures involving a new constituency, the laity. These newly constituted boards now have the major responsibility for providing policy direction and selecting the presidents of these institutions.

Purpose

The work of selecting presidents at Catholic colleges and universities is a relatively new challenge for boards of trustees who themselves are relatively new to the higher education scene. This task, however, is regarded by many as their most important function. "The choice of a new president is the most important and far-reaching responsibility of any board" (Nason, 1984, p. v).

This study will examine the ways in which presidents are currently selected at Catholic colleges sponsored by women's religious communities. The presidential selection process provides an opportunity for a college to review its mission and to focus on the kind of future it envisions for itself. "It can be the vehicle for providing new insights and understanding of the institution, improving relations with faculty

and staff, and promoting increased support from outside sources" (Hyde, 1969, pp. 186-187). The occasion of choosing a president is an event in the life of the institution in which the elements of history, mission, power, control, and institutional characteristics interact to influence the selection and thus affect the future of the college or university.

The purpose of this research is to understand how institutional culture affects the selection of a president at these institutions. This study seeks to identify institutional characteristics and centers of influence which lead to particular patterns and outcomes in the selection of presidents at Catholic colleges sponsored by women's religious communities. Examining the presidential selection process is a way to better understand these institutions, how their new board structures have affected them, and what power and influence still reside with the sponsoring religious body.

Research Questions

This study seeks to identify the relationships between institutional culture and the process of presidential search and selection. Three major research questions address this issue.

The first is a general question which is intended to provide perspective: What methods do Catholic colleges use to select presidents? Data to describe these methods was obtained through the use of a written survey instrument which was sent to 53 Catholic colleges and universities that had selected new presidents since June of 1982.

Question two is more particular and asks: In what ways does the institutional culture affect the perception of institutional needs, desirable presidential qualities and presidential selection? The final research question focuses on the relationship between the college and the religious body which sponsors the institution. This question asks specifically: How is the sponsoring religious body influential in the presidential selection process? Information to answer the second and third research questions was collected in case studies conducted at three Catholic colleges sponsored by women's religious communities.

Definition of Terms

There are a number of terms used in this paper which are germane to higher education, the Roman Catholic church or the process of filling positions in an organization. The constitutive sense in which these terms are used in this study is defined here.

President--the chief executive officer of a college or university.

Board of Trustees--that corporate body vested with the legal responsibility for carrying out the purpose for which the institution is chartered (Zwingle, 1975, p. 6).

One-tiered (uni-cameral) governance structure--the most common form of corporate structure in American colleges and universities. In this structure, all corporate primary functions reside within the single governing group in which each member has one vote (Stamm, 1981, p. 41).

Two-tiered (bi-cameral) governance structure--a form used by less than 40% of American Catholic colleges and universities in which a top tier or corporation has certain reserved powers and delegates the general management of the corporation to a lower echelon governing body (Gallin, 1984b, p. 7). The top tier in this structure is frequently referred to as the corporation and the lower tier as the board of trustees.

Catholic college or university--one of the 237 (Gallin, 1984a, p. 2) institutions of higher education in the United States which claims an identification or affiliation with the Roman Catholic church.

Sponsoring Religious Body (SRB)--the religious congregation or order of men or women, the religious institute, or the diocese which founded, administers or conducts the college or university.

Neylan college--one of 132 Catholic institutions of higher education in the United States founded by or maintaining a relationship with a women's religious congregation or order (Bartell, 1983, p. 11). All Catholic women's colleges are a subset of this group. The group derives its name from Edith and Genevive Neylan, who in 1973 left bequests to the National Catholic Education Association for support of sisters in higher education.

Diocesan college or university--one of 12 Catholic institutions of higher education in the United States which is sponsored by a Roman Catholic diocese (Murphy, 1984, p.11). A diocese is an ecclesiastical district under the jurisdiction of a bishop (Ordinary).

Congregation or Order--a group of persons officially recognized by the Catholic church who bind themselves through vows or promises to a life of prayer and service.

Lay person (laity)--one who is not a member of a religious congregation or the diocesan clergy.

Major superior--a member of a religious congregation or order who is elected or appointed as the highest ranking official in the national or regional group.

Council--a small group of persons in a religious congregation or order elected or appointed to provide advice to the major superior and perform some of the administrative functions of the congregation or order.

Religious assignment--the particular position or set of responsibilities to which a member of a religious congregation or order is appointed by the major superior in accordance with the vow or promise of obedience.

Open placement--a system in use in some religious congregations or orders after Vatican Council II (1963-65) whereby members of the congregation or order are free to select their

own jobs. There are many variations of this practice ranging from indicating a preference for positions listed by the central administration of the congregation to seeking, with complete autonomy, any position.

Search--the process whereby a group or an individual seeks to identify persons who would be viable candidates for a particular position.

Selection--the process whereby a group or an individual chooses a person to hold a particular position.

Institutional culture--the cohesion of beliefs, attitudes, values and symbols which gives character and distinctive personality to an institution (Pettigrew, 1979).

Limitations

The major limitations of this study are associated with the case study method employed in answering the second and third research questions. This qualitative method was chosen because it focuses on context, description, process and meaning (Bogdan and Biklen, 1982, pp. 27-30), all of which are essential in order to understand the complex reality which lies behind a particular act of presidential selection.

The two major weaknesses of the case study approach are (1) generalizations cannot be made to the population from which the cases were drawn and (2) case studies are vulnerable to subjective biases (Isaac and Michael, 1981, p. 48). While every effort was made to select three Neylan colleges which are representative of the Neylan population, the

findings in these three institutions cannot be used to predict the dynamics which are at work in other institutions. However, the results of this study can provide some insights into the nature of the influences which affect presidential selection.

The subjective view of the researcher in selecting the case study sites and the subsequent decisions on which data to examine and how to interpret it can also influence the conclusions that are reached. Every attempt has been made to select the case study sites and the data methodically and to interpret them systematically, but biases may still be present. Because of the complexity of human institutions and the processes which go on within them, there can be no one simple and correct understanding of a complex and multi-faceted event such as the selection of a college president.

Description of the Study

This study consists of eight chapters. The first explains the purpose of the study, lists the research questions to be answered, and defines some of the key terms which are used in the paper. The limitations of the study and the general description of the paper are also discussed.

The second chapter, which deals with a review of the related literature, is divided into four sections. Works which provide an operational definition of institutional culture are reviewed first. Literature related to Catholic colleges and universities is then reviewed. The nature, organization and characteristics of these institutions is

examined with special attention to the changes which have taken place in these colleges and universities since the mid-1960s. Literature on college presidents, their importance, their role and their characteristics constitute the third section of this chapter. The final body of literature is on searches at academic institutions with particular emphasis on presidential searches.

Chapter three explains the methods used in this study. The construction of the questionnaire survey instrument, which was used to collect data from 40 Catholic colleges and universities, is explained. There is a discussion of the methods used to analyze the data obtained with this instrument. The rationale for the selection of the three case study sites and the interview schedule are presented. Finally, the qualitative methods used in the collection and analysis of the archival and the interview data are examined.

A description of presidential search and selection processes used in Catholic colleges and universities is presented in chapter four. This description is based on the results of the questionnaire survey and includes such topics as methods, time lines, participation, institutional needs, finalists and candidates chosen. Some comparisons are made between Neylan colleges and other Catholic colleges and universities.

Chapter five focuses on the institutional cultures of the three case study colleges. First the histories and the current profiles of these three institutional case study sites are presented. Particular

attention is given to those events and factors which contributed significantly to the shaping of the institutional environment.

The presidential selection process used by each institution is described in chapter six. The perceptions of institutional needs and the qualities sought in a president are examined in the light of the institutional culture.

One specific aspect of the institutional culture--the sponsoring religious body--is studied in chapter seven. Since most Catholic colleges and universities were founded by and remain tied to religious orders, these groups play a key role in the lives of these institutions. The relation of the SRB to the institution both historically and at present is described. The role and the influence of the SRB in the institution in general and in the search and selection process in particular are discussed.

The final chapter, chapter eight, provides a summary of the study. It highlights the processes used in presidential selection at Catholic colleges and universities, the affects of institutional culture on presidential selection at three Neylan colleges, and the influence of the sponsoring religious bodies on the presidential selection process at these institutions. The implications of these findings, the significance of the study and suggested areas for further research are presented.

CHAPTER II

REVIEW OF RELATED LITERATURE

There are four bodies of literature related to the topic of presidential selection in Catholic colleges sponsored by women's religious communities. The first deals with institutional culture, the second with Catholic colleges, the third with college presidents, and the fourth with searches in academic institutions.

Institutional Culture

The concept of institutional culture has been described by several authors, and studies provide a number of perspectives from which to examine and define this concept.

The Saga

Burton Clark has been a leader in the work of studying college cultures. He defined organizational culture as the normative dimension of social bonding, consisting of shared beliefs, attitudes and values (Clark, 1971, p. 499). Clark believed that one of the best ways to understand the culture of an institution (all of his examples were from higher education) was to study its saga. "Organizational saga refers to a unified set of publicly expressed beliefs about the formal group that (a) is rooted in history, (b) claims unique accomplishment, and (c) is held with sentiment by the group" (Clark, 1975, p. 99).

Clark described two phases of the saga: initiation and fulfillment. He saw the initiation of the saga as extremely important to the culture, and in this context the founding person or group took on a particular significance. The initiation phase may take place at the establishment of the institution or at a point in its history when it goes through a deep crisis or a radical evolutionary change.

The fulfillment phase of the saga has at its center the personnel, the program, the external social base (primarily alumni), the student subculture, and the imagery of the saga (Clark, 1971, 1975). The senior faculty are the key group of believers in the saga. Educational programs and unique practices help to define the saga.

The alumni hold the beliefs pure because, while they identify with the organizational history, they do not have to deal with the contemporary challenges which face the institution. Students must absorb and transmit the saga if it is to have a future. Finally, the saga is expressed in ceremonies, histories, catalogues and the general atmosphere of the institution. Each of these aspects is examined in describing the institutional culture.

Pettigrew (1979) also took this longitudinal kind of approach to the study of organizational cultures. His research examined "how purpose, commitment, and order were generated in an organization both through the feelings and actions of its founder and through the amalgam of beliefs, ideology, language, ritual and myth we collapse into the label of organizational culture" (p. 572). He identified some of the

symbols which embody the culture: vocabulary, design of the buildings, beliefs about the use and distribution of power and privilege, and the rituals and myths which legitimate those distributions (pp. 574-575).

The Elements

Another work on culture, Corporate Culture: The Rites and Rituals of Corporate Life (1982) by Deal and Kennedy, focused not so much on the institutional saga but on the elements which constitute the organizational culture, namely the "cohesion of values, myths, heroes and symbols that has come to mean a great deal to the people who work there" (p. 4). They suggested learning about the culture by: studying the physical setting, reading the company literature, interviewing company people and identifying company heroes (Chapter 7). While this book was not written with a focus on institutions of higher education, the components of organizational culture which it identified are present in colleges and universities.

There has been a great deal of interest in the past few years in identifying what makes organizations successful. Organizational culture has been one of the key elements identified. Peters and Waterman (1982) suggested that organizational success does not lie in the rational model but in people finding meaning in what they do. In providing clues to the institutional culture, Peters and Waterman (1982) recommended, "Figure out your value system. Decide what your company stands for" (p. 279). This emphasis on values is central to an understanding of institutional culture.

Strong Cultures

Clark (1980) described four factors which influenced the strength of an institutional culture: size, integration, age and founding. Small organizations tend to have stronger more cohesive cultures than large organizations. Colleges with interdependent parts have stronger cultures than do those with more autonomous parts. Since culture develops over time, older organizations tend to have stronger cultures. Traumatic birth or transformation provides a stronger base on which to build cultural values.

Deal and Kennedy (1982) identified four elements which are present in organizations with strong cultures. First, there is a clearly articulated, widely shared philosophy. People are viewed as important and there is a minimum of structures. There are heroes and a product of which the employees are proud. Finally, there are rituals and ceremonies which involve most of the employees and promote a sense of oneness. These can be used as benchmarks in assessing the strength of an institution's culture.

Institutional Culture and Higher Education

Masland (1985) proposed that cultural analysis should take its place alongside the bureaucratic model, political concepts and organized anarchies as a tool which can provide valuable insights into colleges and universities. "Understanding the culture of a particular institution may further explain campus management because culture appears to influence managerial style and decision practices" (p. 166). A few

authors, including Masland (1982) and Dill (1982), have examined the relationship between institutional culture and other campus issues.

Church-Relationships

Since this study deals specifically with the culture of Catholic colleges, there are several points which deserve particular attention. In speaking about Church-related colleges, Pattillo and Mackenzie (1966) mentioned six elements which define college-church relationships. "These elements are board composition, ownership, financial support, acceptance of denominational standards or use of denominational name, educational aims, and selection of faculty and administrative personnel" (p. 31). These are some of the concepts used to describe the institutional culture of a Catholic college.

Focusing on the "program" of Clark and the "educational aims" of Pattillo and Mackenzie draws attention to two aspects of Catholic higher education which contribute to its character--philosophy and theology. Timothy S. Healy writing in Daedalus (1981) noted that "religious schools arouse deep emotional loyalties, connected not only with the continuance of a specific faith, but also, frequently, with the maintenance of a particular identity and tradition" (p. 164). "Virtually all Catholic colleges are distinctive in the accent they place on the study of theology and philosophy" (Parente, 1985, p. 30). One aspect which is examined in looking at the institutional culture of Catholic colleges is the place in the curriculum assigned to philosophy and theology, and the nature of the courses offered in these departments.

Summary

The institutional culture of a Catholic college can be described by attention to its saga, its symbols, its relationship to the SRB, and its educational programs. This complicated sociological construct has also been described by Deal and Kennedy (1982) as "the way we do things around here" (p. 4). The institutional culture of a college is the unique combination of history and present reality which gives the organization its distinctive character.

Catholic Colleges

History

In order to understand Catholic higher education in the United States, it is necessary to have some appreciation of its roots and history. The role of Catholicism and Catholic higher education in the United States have been examined by Ellis (1970), Power (1958, 1972), and Gleason (1967), among others.

Almost all of the Catholic colleges in the United States are intrinsically connected with either a diocese or a religious order.

The historical fact is that nearly all of the Catholic colleges were founded and maintained by religious orders that have simply retained in their own hands control of the institutions they established. So vital is the role played by religious orders in the development of Catholic colleges that it is almost impossible to visualize what the history of Catholic higher education would have been without them. (Gleason, 1967, pp. 31-32)

The combination of educational philosophy and locus of power led to another important characteristic. Catholic colleges subscribed to a philosophy of education described by Power (1972) as follows, "Education

is a servant, religion a master; and educational policy is a by-product of doctrine and canon" (p. 70). Power was in the hands of the president. "The colleges of the United States were controlled by administrators; they were administrators' colleges and their most important figure was the president" (Power, 1958, p.144). Because the mission of the institution was as much religious as educational, it was important that the person in charge (the president) have canonical credentials. Consequently, the office of president was always held by a cleric or a religious who was seen as the only one able to direct the religious mission of the institution.

As Catholic colleges and universities entered the 1960s, they were owned and operated by religious orders or dioceses. They were characterized by strong control in the hands of the president who was always a member of the sponsoring religious body.

Challenges of the 1960s

The late 1960s were a turbulent period for higher education in general and for Catholic colleges and universities in particular. While civil rights and the anti-war movement were issues on many campuses, Catholic colleges faced the additional challenges of theological, legal and economic upheaval. Vatican Council II (1963-1965) was a great catalytic force for unleashing theological reform, the dimensions of which had not been experienced for centuries in the Roman Catholic church. Three documents had particular impact on Catholic institutions of higher education. The Decree on the Apostolate of the Laity (in Abbott, 1966)

proposed a new and more active role for the laity as full-partners with priests and religious in the life and work of the church. This called for a serious rethinking of the governance and organizational structure of Catholic colleges and universities which "were still controlled by religious, and where power was concentrated in the hands of a president, appointed by religious superiors" (O'Grady, 1969, p. 115).

While the laity were being encouraged to take a more active role in the life of the church and its institutions, members of religious orders were also given new challenges. In the Decree on the Appropriate Renewal of the Religious Life (in Abbott, 1966), religious were instructed that "the appropriate renewal of religious life involves two simultaneous processes: 1) a continuous return to the sources of all Christian life and to the original inspiration behind a given community and 2) an adjustment of the community to the changed conditions of the times" (p. 468). For many community members this renewal signaled a move away from corporate apostolates and institutional ownership to direct service which seemed more in keeping with the spirit of the founders and the needs of the society.

The decrees on laity and religious life raised questions related to ownership, control and participation in governance. The Decree on Ecumenism (in Abbott, 1966) challenged the mission of many Catholic colleges because "the majority of them originated as 'defender of the faith' institutions" (O'Grady, 1969, p. 114). Since "promoting the restoration of unity among all Christians is one of the chief concerns of

the Second Sacred Ecumenical Synod of the Vatican" (Decree on Ecumenism in Abbott, 1966, p. 341), a defensive, protective stance no longer seemed appropriate.

In addition to these theological currents, there were also legal issues which caused change in Catholic institutions of higher education. There were two key debates, one focused on canon law and the other on American civil law, which symbolize the kinds of issues raised. The first was a canon law debate between Monsignor John J. McGrath (1968) and the Reverend Adam J. Madia (1973). The issue was the appropriate role of laypersons on governing boards of church-related charitable institutions and the equitable interests of the general public in the property of such institutions, especially in the event of their dissolution. McGrath favored increased use of competent lay persons on governing boards, while Madia held that, according to canon law, the bishop should be the sole member of corporations established in the name of the church. The McGrath theory was put into effect by institutions to broaden the lay representation on their governing boards but the practice was not without its critics (Corriden, 1978). Today Catholic colleges can be found all along the spectrum of various ownership and control arrangements involving the sponsoring religious body and lay persons.

In addition to issues in canon law, the early 1970s saw litigation challenging the constitutionality of public funding to colleges sponsored by religious bodies. Cases such as Tilton v. Richardson, Hunt v.

McNair and Roemer v. Board of Public Works of Maryland set forth the federal constitutional standards to be applied when government funding is given to church-related institutions. The key element in these decisions was the finding that what was generally taking place in these church-related colleges was free academic inquiry rather than religious proselytism. These cases involved policy influence and control and hastened the movement of many sponsoring religious bodies to incorporate their colleges as separate legal entities rather than as a corporate sub-system within the parent corporation of the sponsoring religious body (Moots and Gaffney, 1978). This was the era of formulating new by-laws for these newly incorporated institutions.

Financial concerns were the third element that led to turmoil in Catholic colleges and universities in the late 1960s. Higher education expanded dramatically after World War II. "During the 1950s and 1960s American college enrollments approached an amazing one hundred percent growth rate for each decade" (Brubacher and Rudy, 1976, pp. 400-401). In contrast to the increasing size of student bodies, the 1960s saw a decrease in the number of religious staff at Catholic colleges. This was caused by the movement of religious personnel to other apostolates, defections from religious life, and the sharp decline in the number of persons entering religious orders. The result was that the religious staff, who worked for a small stipend, had to be replaced with lay staff who received full salaries. Therefore, "the financial problem which had always been serious in Catholic higher education became acute" (Greeley, 1969, p. 18).

"The majority of church-related institutions whose only real source of income had been tuition" (O'Grady, 1969, p. 117) employed two major strategies to overcome this problem, and both strategies involved the power and the composition of the board of trustees. The first strategy was one of procuring government aid. "Most colleges related to religious bodies in this nation accept some form of institutional aid from federal or state governments" (Moots and Gaffney, 1978, p. 17). In order to be eligible for this aid, many have established independent governing boards.

The second strategy for procuring funds was also related to these governing boards. In his book Trustee Responsibilities (1980), John W. Nason explains one of the major board functions:

To insure financial solvency.

Since the trustees hold the assets of colleges and universities in trust, they have a special obligation to be sure they are well managed. . . . In every campaign for additional funds, the trustees must take the lead. In the private sector trustees must set an example by their own gifts. (pp. 6-7)

Catholic colleges sought trustees who could contribute personal wealth in support of the institutions, a function that members of the SRB were not able to perform.

The theological, legal and financial challenges of the late 1960s brought about a variety of responses from Catholic colleges and universities, but almost all institutions were affected in some way. The most radical kind of response to these challenges was the process of legal transformation embarked on by Webster College of St. Louis, Missouri,

under the leadership of Jacqueline Grennan. The college, founded in 1915 by the Sisters of Loretto, became legally secular in 1967 when the religious congregation transferred the ownership of the property to the college. Unlike most Catholic colleges and universities, Webster College made no stipulation in its by-laws requiring some SRB membership on the board of trustees (Grennan, 1969). The decisions made at Webster College removed it from the rolls of institutions which describe themselves as Catholic.

Financial problems brought about the demise of many other Catholic colleges and universities. The Official Guide to Catholic Educational Institutions (1967) identified 350 Catholic higher education institutions. Bartell (1983) in Trends in Enrollment and Finances 1978-1982 reported that in 1982 there were 236 Catholic colleges and universities. Almost one-third of the institutions listed in 1967 either no longer identify themselves as Catholic, have merged with other institutions, or are no longer in existence. The past twenty years has been a turbulent period for Catholic higher education.

Studies of Catholic Colleges

Colleges and SRBs

In 1967 Andrew Greeley, one of the few sociologists to examine Catholic higher education, conducted a qualitative study of 19 Catholic colleges and published the results in The Changing Catholic College. The perspective of this study is unique because it combined a familiar-

ity with Catholic institutions with the methodology of the social sciences (Kerr, 1969, pp. v-vi).

At the time this study was conducted, almost all boards of trustees of Catholic colleges consisted solely of religious councils, and presidents were appointed by major superiors. Greeley's purpose was to examine the interplay between the authority of the sponsoring body, the quality of presidential leadership and academic improvement within the institution. He concluded that the critical problem was to modify the relationship between the religious order and the college so that the administrative officers of the college did not have to report to the religious community for basic operating decisions they made, and so that the board of trustees who chose these administrative officers need not be responsible to the religious community for the choices that they made. Catholic colleges and universities were found to improve in proportion to the professionalism and quality of persons in leadership. Board composition has changed at most institutions since 1967, but its effect on professionalism and presidential selection have not been examined.

Two years later Greeley (1969) published From Backwater to Mainstream: A Profile of Catholic Higher Education, which was the first of a series of profiles of various types of institutions sponsored by The Carnegie Commission on Higher Education. His book was important for three reasons. First, it provided base line statistical data on the state of Catholic higher education in 1969. Secondly, it discussed some

of the major problems facing Catholic colleges, including sponsorship and administration, both of which are important to this study of presidential selection. The final contribution of this work was contained in chapter eight, "A Tale of Four Schools." This provided a good example of short institutional case studies and how they could be used to paint pictures of institutional similarities and differences, and possible models for other institutions. Greeley helped to provide a pattern for describing the institutional culture of Catholic institutions of higher education.

Governing Boards and SRBs

Several studies have been conducted since the early 1970s on changes in the composition and power of the boards of trustees at Catholic colleges and universities. Marie Fox's doctoral dissertation, Changes in the Relationships Between Governing Boards of Catholic Colleges and Universities and Their Sponsoring Religious Bodies (1974) is one such work. Between January 1966 and January 1972, Fox conducted a questionnaire survey of over 150 Catholic four-year colleges and universities to determine changes in board composition; changes in board power; and the perceived results of governance changes which had significantly altered relationships between the governing boards and the SRB (Fox, 1975).

In the section on board power, she concluded, "The most dramatic change in the locus of power occurred in the area of selecting the president of the college" (1974, p. 173). The final power to select the

president had shifted in a significant number of institutions from the SRB to the board of trustees. Fox's study documented that changes had taken place in presidential selection but did not focus on how these changes affected the institution. This study will pursue that issue.

In 1979 Martin J. Stamm in his doctoral dissertation, The New Guardians of American Catholic Higher Education: An Examination of Lay Participation on the Governing Boards of Roman Catholic Affiliated Colleges and Universities showed that by 1977, 93% of all boards of trustees of Catholic higher education institutions had incorporated lay voting presence. More specifically he noted that "Lay trustee presence on presidential search and selection committees was found to be prevalent on almost all such committees, but their presence was at a slightly lower level for search committees than for full board membership" (p. 190). Perhaps this indicates a reluctance on the part of the SRB to relinquish power and influence in the all important function of choosing a president.

Stamm's study of the general changes in composition and power which have taken place on boards was quite thorough. Through survey data he analyzed the composition of presidential selection committees which had chosen presidents at 57 colleges between 1971 and 1977. His research documented that lay involvement in such selection has definitely increased but he did not examine the process of presidential selection in a detailed manner.

Edward Henry (1984), lay president of a Catholic college, commenting on Stamm's research, noted that numbers may not tell the entire story. In 1977 laypersons comprised 62% of all Catholic college trustees in the United States, and 73% of all boards who admitted lay persons also had lay chairpersons. Henry said, "Perhaps this is misleading since many laypersons are handpicked to support existing practices or, as products of an earlier culture, defer to religious colleagues on the board, frequently justifying it with statements like: 'Well, it's their college.'" (p. 27). In addition to examining structure and composition, it is also necessary to look at values and beliefs in order to understand how presidents are chosen and who influences the decisions which are made. This study will explore these patterns of influence.

Neylan Colleges

Within this study of Catholic colleges, one group in particular will be the focus of the case studies--Neylan colleges. These colleges, which number 132, were founded by or maintain some affiliation with an order or congregation of religious women (Bartell, 1983, p. 11). Almost all the the Neylan colleges were founded as colleges for women and almost all began as academies and only later were expanded to colleges. The early Catholic colleges for women were deeply influenced by their non-Catholic counterparts and were more oriented toward liberal arts than men's Catholic colleges (Coughlin, 1983, p. 7).

One reason Neylan colleges were chosen as the population from which the sample colleges were drawn was the unique history they have

had of providing women leaders for educational institutions. "Today, most of the presidents of the colleges founded by women religious are women, as are almost all of the presidents of the Catholic women's colleges" (McCarthy, 1985, p. 9). This is indeed interesting in a country in which 90% of all college presidents are male (Watkins, 1985, p. 1).

A second factor which led to the study of this group of colleges is a certain homogeneity of demographic characteristics.

The 132 Neylan institutions in 1981-82 include 52 Catholic women's colleges plus 80 coed colleges. The Neylan institutions are relatively small, averaging about 1200 students. . . Within the Neylan group the coed colleges averaged only about 60 more students than the women's colleges. Neylan colleges are overwhelmingly undergraduate institutions. Although graduate students account for over 45% of part time enrollment, they account for less than 4% of full-time students. (Bartell, 1983, p. 11)

While Neylan colleges have a homogeneity of size, they have an interesting diversity in other respects. Riesman commented "Perhaps because of their second-class citizenship vis-a-vis priests, some of the most adventurous educational leaders have been sisters, and some, the most conservative also" (1967, Foreword). Also commenting on the distinctiveness of these institutions Bartell (1983) noted:

The above average enrollment record (that is, the stability and growth of enrollment) of the Neylan group within Catholic higher education suggests that sponsorship, rather than economic and demographic factors alone, has an influence on the health of Catholic colleges and universities, and that religious orders have not lost their traditional capability for effectiveness in institutional education. (p. 12)

The Neylan colleges share a heritage with other American Catholic colleges, but they also constitute a distinct subgroup within Catholic higher education. Because of their homogeneity of size and sponsorship,

the influences of institutional culture can be more clearly observed at these institutions.

Summary

Catholic colleges in the United States were founded and developed primarily by religious orders. Control in all aspects including a strong religious or clerical president lasted until the late 1960s when Vatican II, legal issues and financial pressures precipitated change. Governance shifted to lay dominated boards of trustees. Neylan colleges, a sub-set of the larger Catholic college and university population, are characterized by a focus on women in leadership, homogeneity of size and distinctiveness of culture.

College Presidents

The third area of related literature deals with the college presidency, its relation to the characteristics of the college, and presidential characteristics.

The Relation Between President and College

Joseph Kauffman, himself a former college president, has written At The Pleasure of the Board (1980). As Kauffman described the role of the college president, one of his first points is the symbolic function the president has.

In many ways, the early college president was the college. Its identity became a reflection of his character, leadership, and personal success. One image we still retain in our memory today, especially in the small liberal arts college, is that of the college as the "lengthened shadow" of its president. It is an image that still carries a burden of expectation. (p. 5)

The president is more than an employee, he or she is the institution. And as pointed out by Prator (1963), "The requirements of the college dictate the kind of man needed for the job. Because there is such a wide variation in the needs of colleges, the qualities for presidencies differ greatly from institution to institution and from one period in history to another" (p. 82).

Because of this symbiotic relationship between the president and the institution, "the impact of the personality of the president, and his range and variety of talents, may be a most influential factor in the life of the college" (Prator, 1963, p. 84). The issue is not simply whether a president is a capable administrator but whether he or she is the right person for this institution at this time. John D. Maguire, president of Claremont University and Graduate School, summed it up as follows, "The president's success depends finally upon the fit between his style and strengths and the situation and needs of the institution" (1983, p. 42).

Presidential Characteristics

College presidents and their careers have been the focus of numerous studies. Michael R. Ferrari (1970) conducted a survey of 769 college presidents and published Profiles of American College Presidents. He broke down his data in a number of ways including Catholic college presidents. In 1974 under the auspices of The Carnegie Commission on Higher Education, Michael D. Cohen and James G. March published an often cited book-- Leadership and Ambiguity: The American College President.

This work provided a good summary of the empirical studies done on the college presidency up to 1974, including Ferrari, combined with the authors' own organizational model for higher education known as "organized anarchy."

Cohen and March cited a number of statistics of interest in relation to this study of presidential selection. While "most current presidents have come to their presidency from another institution" (1974, p. 21), "it is significant that Catholic institutions, probably more bureaucratic than other higher education institutions, are more likely to select internal candidates for the presidency than are other colleges and universities" (Ferrari, 1970, p. 99).

Administrators also reflected specialization in their movement among institutions.

There is very little movement into or out of the class of church-related schools. Administrators in Roman Catholic schools are very unlikely to spend a significant amount of time in other kinds of schools; administrators in non-Catholic schools are very unlikely to spend a significant amount of time within Catholic schools. (Cohen and March, 1974, p. 21)

They also found that administrative movement was governed by parochialism and status order. "American colleges and universities typically engage in a national search for a new president and end up choosing someone who has a relatively close present or past connection with the school" (p. 22). Status order is an interrelationship of school prestige and position prestige. In research done on the status order of presidential succession, Birnbaum (1971) found that presidents who come from other institutions will usually come from equally prestigious

institutions, or from ones of higher prestige "only when they can maintain or improve the exchange value of their personal status through the high status of the presidential position" (p. 143).

Another aspect of the college presidency which has been studied extensively is presidential careers. The normative career path for a president consists of five steps: faculty member, department chair, dean, provost and president. The underlying assumption of the normative career path is that the college president is an academic. "The path to the presidency in American colleges combines selection and socialization to ensure that a person reaching a presidency will act in a predictably acceptable fashion" (Cohen and March, 1974, p. 24).

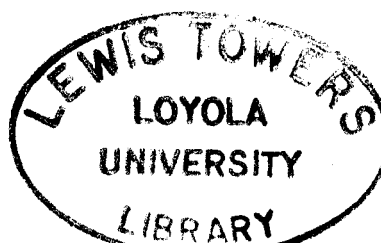
In a 1983 article in the Journal of Higher Education, Moore, Salimbene, Marlier and Bragg confirmed and challenged some of the currently held beliefs about presidential careers. This article noted that despite the prevalence of the current normative pattern, "career experiences sought in the chief executive have changed, if slowly, over time" (p. 503). Although Moore et al. found numerous variations from the norm, their findings did confirm that the provost position (chief academic officer) was the one most frequently held immediately prior to the presidency. While it is not the purpose of this research project to examine presidential careers, data is presented on the characteristics of the persons chosen, including the type of institution and position held prior to appointment to the presidency.

Presidential Predecessors

"A college's most recent experience can be a very important determinant as to the qualifications desired in its president" (Prator, 1963, p. 84). Institutions often seek to compensate for what was missing in a previous leader or try to clone a successful incumbent. With this idea in mind, it is necessary to look to the tenure and leave taking of a president's predecessor to fully understand the dynamics of the position. In a 1982 article "Why Presidents Quit," Bruce T. Alton reported on the reasons for voluntary resignations given by two samples of presidents (one in 1971 and one in 1981). In both 1971 and 1981, interest in employment other than the presidency and the achievement of objectives ranked one and two respectively as reasons for resigning, but very significant changes had taken place in two other areas.

In 1971 governing board relations ranked 14th as a reason for resigning, while in 1981 it had moved to 3rd place. "Within the sample, the reasons motivating termination due to governing board relationships appear to center in three areas: (1) the conflict between the board's policy-making role and the president's administrative role, (2) the dynamics of board-presidential communications, and (3) the process of board selection" (p. 50).

The president's interaction with faculty moved in ranking from 17th to 7th in importance as a factor motivating resignation. There were "two major areas of concern: (1) frustration on the part of the faculty with the academic leadership role of the president, and (2)



frustration on the part of the president with the academic leadership role of the faculty" (p. 51). While there are many aspects which need to be examined in looking at the presidency of a college, these two of board and faculty relationships seem to be of particular importance in the 1980s.

Presidents Make a Difference

The most current and exhaustive study of the college presidency was sponsored by the Association of Governing Boards of Universities and Colleges and directed by Clark Kerr. This study, Presidents Make a Difference: Strengthening Leadership in Colleges and Universities (1984), was a report on the current state of the American college presidency based on information obtained in interviews with 400 current and 100 former presidents. This was the first in a series of three reports issuing from this investigation, and it focused on action strategies and specific suggestions for strengthening the presidency.

The book derived its title from a statement by Harold W. Stoke in The American College President (1959). "One thing is clear: colleges must have presidents and it makes a great difference who they are" (p. 20). Kerr believes that the presidency is central to the higher education enterprise and therefore, that "strengthening presidential leadership is one of the most urgent concerns on the agenda of higher education in the United States" (p. 102).

Since the Kerr study was commissioned by the Association of Governing Boards, much of its focus was on the role of the board of trus-

tees in relation to the president. The selection of a new president is often presented as the most important responsibility of the board. "A good way to start an effective presidency is to conduct an effective search for both the desired future of the institution and the best leadership to achieve that future" (p. 28). Kerr summarized and concluded the report by saying, "The greatest test of a board in the long run is the quality of the presidents it is able to attract and to retain" (p. 102).

Catholic College Presidents

Catholic college presidents are usually included in general studies of college presidents (the Kerr study interviewed 35 Catholic college presidents). Only one study has been identified which focused specifically on Catholic college presidents. This study was done in 1979 by Louis C. Gatto under the auspices of the Committee on College Sponsorship of the Association of Catholic Colleges and Universities (ACCU), and the results published in "The Catholic College Presidency--A Study" (1981).

A 140 item survey was mailed to 211 presidents of Catholic colleges belonging to the ACCU, and 146 valid responses were received. Some of the findings included these facts: 80 were male and 66 female, 114 were religious and 32 lay, 64 of the religious were female and only 2 of the lay were female. He also found a somewhat significant movement among institutions presently headed by female religious. At least 12 of these colleges have returned to sister presidents after having lay pres-

idents. The most frequent route to the presidency was found to be the office of provost (chief academic officer), but presidents held a wide variety of positions (51) immediately prior to their appointments. Fifty-one percent of the presidents came from other institutions, while 49% were promoted from within. Gatto also found that "all of the lay presidents are Catholic, a situation that would not have been true several years ago with some reporting institutions" (p. 25).

Three of the 15 major questions of the survey focused on the presidential search and selection process. "Only 19 presidents admit to having applied for their positions including one who entered her candidacy only after discovering that no woman was being considered" (p. 25). The vast majority were contacted by the SRB, trustees, faculty, search committee members, and so forth.

Gatto found that the selection process varied from unilateral appointment by the SRB (19 times) or the board of trustees (11 times) to broad committee representation of institutional constituencies (98 times) with many variations in between. Forty-eight appointments, including the 30 unilateral and 18 with limited committee membership, represented a relatively controlled procedure. Thirty-two of the female religious presidents were selected in this manner. Fifty percent of all the presidents in the study had been in office five years or less, but Gatto offered no correlation between the manner of selection and when that selection took place.

The rest of the report dealt with issues such as institutional strengths and concerns, institutional data, institutional changes and achievements, and SRB relations. Finances, followed by enrollment decline topped the list of presidential concerns. Presidents saw their greatest accomplishments in the area of governance modifications. Gatto "in an attempt to determine any possible pattern to the transfer of authority either to or from a lay president . . . questioned the rationale for such a change" (p. 28). Although a number of responses were offered, including "the best qualified individual regardless of religious or lay status," a group of "comments tend to support the opinion of the one respondent who attributed his lay presidency to the hope that a layman could salvage a troubled college" (p. 28).

The president has been described as "middleman" between the college and the SRB (Henry, 1984). In examining SRB-college relations, Gatto defined four significant ways in which the SRB-campus relationship was reflected. These are helpful categories for describing institutional culture and measuring SRB influence. They were: (1) physical ownership; (2) presence of members on the administration, faculty and staff; (3) fiscal support, including contributed services; and 4) public endorsement and/or identification.

Summary

There are five essential points related to understanding the college presidency. The first is that there is a symbiotic relationship between the president and the institution which he or she symbolizes.

Secondly, the results of numerous studies done of college presidents show that there are certain patterns of preparation and experience which tend to dominate. The third is that presidents are affected by the successes and failures of their predecessors. Fourthly, presidents serve at the pleasure of the board, and boards view the selection of the president as one of their most important functions. The last point applies specifically to Catholic colleges. SRB members tend to dominate the ranks of Catholic college presidents (76%), and even when the president is not a member of the SRB, relations with the SRB are a prime presidential concern (Henry, 1984).

Searches

The search process is a relatively new phenomenon on the American college scene. Pressured by events such as Title VII of the Civil Rights Act of 1964, subsequent Executive Orders, and Title IX of the Educational Amendments of 1972, institutions of higher education moved to replace the "old boy network" with a more democratic process. In this short period since academic searches have been in vogue, several studies have been done on a variety of their aspects, and innumerable prescriptive articles have been written on how to conduct a successful search.

General Academic Searches

Four research projects conducted in the past ten years provided helpful information on ways to study searches. Each of these studies

investigated searches for academic vice-presidents or deans and was conducted via written survey instruments. Three of these instruments were examined in the preparation of the survey instrument used in this study.

Cartwright (1976) conducted a study to ascertain the perceptions of search committee chairpersons and presidents of selected institutions. His study focused on the success with which search committees participated in the selection of vice-presidents and deans, the procedures that were used, and what respondents thought might be done to improve the process. Issues such as committee composition, diversity, democratic procedures and the advantages of moderate size were discussed. This work was primarily descriptive.

Reid and Rogers (1981) conducted an extensive study dealing with the selection of chief academic officers (provosts or vice-presidents of academic affairs). They used three different questionnaires directed to three segments of the search constituency: search committee members, search committee chairpersons, and successful provost or vice-presidential candidates. They examined hundreds of variables operative at all phases of the search process and concluded that administrative experience was the most important credential for these positions. One of their conclusions, which highlights the limitations of the survey method is the following: "The most interesting research, however, will focus on the dynamics operating to translate perceived institutional needs and preferences into an appropriate match with prospective candidates' perceived qualifications" (p. 8).

Frank Lutz (1979) conducted a study which went beyond a simple description of the search for academic deans and examined the idea of "fit." He defined "fit" as the situation existing when, after a period of time on the job, the search committee would have made the same choice again and the person selected would accept the position again. He found that only one half of the deans and one half of the search committee members would have made the same decision. In the process of evaluating what went wrong in the search, Lutz (personal communication, February 1985) came to a conclusion voiced by many others. Search processes are really screening processes. Committees do not decide what they need and then look for it. They screen tons of resumes and decide on the least offensive candidate.

The final study in this group was done by Betty F. Fulton (1983) and focused on "Access for Minorities and Women to Administrative Leadership Positions: Influence of the Search Committee." Fulton's questionnaire gave particular attention to the demographic composition of the committee, the applicant pool, the finalists, and the candidates selected. She concluded, "The search committee has not created an obstacle for the advancement of blacks, other minorities, and women. The two major obstacles are the small size of the pool and the failure of the administrators to appoint these candidates when they are recommended" (p. 6). This study of presidential selection does not analyze applicant pools, but the gender of finalists and successful candidates is examined.

Methods, questions and issues involved in all academic searches are pertinent to the study of presidential selection. An important dimension in presidential searches which is not operative in these other academic searches is the role of the board of trustees. Presidential selection not only has the in-house constituencies of faculty, administration, students and staff, but an additional component of trustees and the publics that they represent.

Presidential Searches

Jane Doyle Bromert (1984) provided a good overview of the literature on presidential searches in AAHE-ERIC Higher Education Research Currents. Bromert noted, "Academic and administrative openings in higher education were not advertised nationally until March 30, 1970, when the Chronicle began its 'Positions Available' feature;" and "of the 19 positions listed in the August 31, 1970, issue, only two named a search committee as the designated contact" (p. 8). The body of literature reviewed by Bromert offered insights into how colleges have selected presidents and how experts have advised them to do so.

Three Definitive Works

In the literature on presidential selection, there were three landmark works that span the practices of three decades: Frederick Bolman's How College Presidents are Chosen (1965), Joseph Kauffman's The Selection of College and University Presidents (1974), and John W. Nason's Presidential Search: A Guide to the Process of Selecting and

Appointing College and University Presidents (1984). All three works were a combination of research and prescriptive advice on "how to" conduct a presidential search.

Frederick Bolman (1965) did a study of how presidents were chosen between 1959 and 1962. Many of the leadership issues are the same today as they were in the late 1950s. "A basic qualification, at all but a few president-hunting institutions, was that the candidates be scholars. More precisely, they at least must possess the doctorate degree" (p. 24). However, this earlier period was marked by much more limited participation and an almost exclusive reliance on nominations from "nationally recognized educational leaders--young and old, the heads of professional associations, the heads of foundations and key individuals in government" (p. 34).

Joseph Kauffman (1974), a former college president who had witnessed the selection process from both inside and out, wrote a handbook for trustees, search committees and prospective presidents under the auspices of the Association of American Colleges. In addition to incorporating the major resource works of the early 1970s, he drew on personal experience, anecdotes and search materials from several colleges and universities. The basic structure and recommendations he presented have become a benchmark for many presidential search committees. They included: organizing the search process, selecting the search committee, deciding on candidates qualifications and criteria, obtaining nominations and candidates, screening and assessing candidates and making the final decision.

The most recent work on Presidential Search was done by John Nason (1984) and sponsored by the Association of Governing Boards of Universities and Colleges (AGB). It was based on a questionnaire study of 326 institutions which had appointed new presidents in 1975-76 and 1976-77 and a personal investigation of 22 of these institutions. Nason sent separate questionnaires to the board chairperson, the chairperson of the selection committee, and the president of each institution. Because of this rich data base, the book contained statistical data on issues such as the length of the process and the constituencies represented. Since this book was intended as a manual, it was replete with check lists, sample letters, sample advertisements, and institutional and desired presidential profiles. Copies of the questionnaires used by Nason were used as models in developing the instrument used in this study.

Nason placed particular emphasis on the need to do an institutional analysis. "One of the important lessons that committees still need to learn is the desirability of examining the problems and prospects of their institution before deciding what kind of individual endowed with what kind of talents will cope most successfully with those problems over the coming decade" (p. 24). The presence or absence of this analysis and the findings it yielded were one aspect of the present study.

Advice on Selecting Presidents

There is no shortage of advice on how to go about selecting a college president. Of the 18 articles cited here, 12 were published in the

AGB Report which is the journal of the Association of Governing Boards of Universities and Colleges. This is because "The most important single responsibility of a board of trustees is the selection of a new president " (Nason, 1979, p. 17). Working from this perspective, the AGB and numerous other persons and organizations have worked to provide assistance in dealing with this challenge.

Robert M. Hyde (1969) tried to convince weary and apprehensive college campuses that presidential searches were an exceptional opportunity for institutions to deepen their self-understanding and strengthen their sense of mission. He was the first to coin the now popular description of today's presidential search as "an Easter egg hunt: many people want to participate and thousands want to watch" (p. 186).

One of the more recent trends on the horizon of presidential searches is the use of consultants. Hartley and Ness (1981) and Weintraub (1984) described the services provided by these professional groups. Three of their strengths were: (1) they brought experience to a search committee who may never have been involved in a search before, (2) through national contacts they were helpful in surfacing candidates, and (3) they could do reference checks without violating confidentiality. Consultants are currently used primarily at large and more prestigious institutions.

The next group of 11 articles drew attention to one or more aspects of the search which deserved special attention. Clark Kerr (1982) bemoaned the fact that participatory democracy has "turned out to

be the most conservative element in the history of governance of American higher education" (p. 5). Because of group veto power, "The man or woman who ends up as president is the last person rejected on those long lists" (p. 6). Richard R. West (1983) drew attention to a problem which is of growing concern on many campuses, "Can Search Committees Be Open Without Sacrificing Candor?" Sunshine laws in many states require that all state agencies, including college and university search committees at public institutions, open all of their meetings to the public. This legislation, combined with breaches in confidentiality and mixed signals sent by search committees have led to diminished pools of qualified candidates.

The following six titles suggest that there is no lack of advice on how to run a search: "Presidential Search: How to Run It" (Kaffer, 1981), "Presidential Selection: Making It Work" (Friedman, 1983), "Presidential Search: Four Tasks" (Bisesi, 1985), "Finding the 'Right' College President Means Looking First at the College" (Perry, 1983), "Presidential Search Committees Advised to Tap Candidates Actively Through Informal Contacts" (Chronicle, 1986), and "What Goes Wrong (and Sometimes Right) with Presidential Searches" (Rehfuss, 1984). All of this advice was offered by persons who have taken part in presidential search processes and desired to share their wisdom with others. Most of the suggestions were simple and straightforward like "limit the number of interviews" or communicate in a timely way with candidates. Friedman (1983) urged an appreciation of the fact that the decision is both

political and non-routine. In examining a particular search, the suggestions offered by these authors provided clues on which areas to examine more carefully and what kinds of questions to ask.

Kenneth Shaw (1981), Robert Strider (1981) and Timothy Healy (1985) advised committees on what qualities they should seek in institutional leaders. Beyond the credentials, such as, an earned doctorate and administrative experience, committees were urged to focus on leadership style, communication skills, positive self-image and the ability to resolve conflicts (Shaw, 1981). Strider (1981) stressed "amplitude of spirit" which he defined as "breadth of view, tolerance, generosity, openness and flexibility" (p. 35). Healy (1985) described this as "looking for 'God on a good day.'" He believes the essential question trustees should ask about a presidential candidate is "What is the quality of his or her mind?" (p. 22).

It is difficult to know if all of this advice offered to trustees and search committee members helps them in their task or simply confirms them in their fear that the job is impossible. Especially in a quest which seeks "amplitude of spirit" and "quality of mind," the guidelines for success are all too elusive.

The literature on presidential selection was not directed simply at boards of trustees or search committees. There were several articles intended for presidential candidates, and many books on the college presidency had a chapter on surviving the search. "What a Presidential Candidate Needs to Know" (Mundinger, 1982) and "The Presidential Search

as the Presidents See It" (Porter, 1983) were two such works. Munding (1982) advised candidates at church-affiliated institutions to probe the religious relationships and ecclesiastical influence. "The first question should be the organic relationship to the church as expressed in the articles of incorporation" (p. 44). Porter (1983) mentioned that many who have gone through the process believe that "the final selection may be overly dependent upon two or three interviews with trustees; that the race is too likely to go to the glib, personable individual who can make a favorable first impression" (p. 46). As surely as there are persons investigating how best to select presidents, there are presidential hopefuls studying how to attain the position to which they aspire.

There is one final article in this section which deserves special attention because it sought to discern patterns of presidential selection in a selected group of institutions. Earl Porter (1982) focused on presidential selection at large state universities to determine if there was a common style, common procedures or common problems. He concluded that "these institutions focus on two major objectives and requirements: A general if tacit understanding that the ultimate selection will be of an individual acceptable to the faculty and, secondly, that in making such a selection, the institution will inevitably draw from a very small pool of acceptable candidates" (p. 41). These conclusions came from two assumptions about the institutional culture: (1) "these institutions are inherently faculty centered" (p. 41), and (2) they have the stature to entice someone else's president or someone near the top of a complex

university structure. Discerning these kinds of relationships is one of the purposes of the present study.

Riesman and McLaughlin Studies

The most recent and extensive study of the presidential search is currently being conducted by David Riesman and Judith B. McLaughlin under the auspices of the AGB. Their data base includes 65 institutions which conducted searches during 1980-81 and 75 case studies at institutions which have recently conducted searches. Their findings will eventually be published in book form, but several articles have already appeared dealing with certain aspects of their research.

One aspect of their research has been confidentiality and disclosure in the search process. This was the subject of McLaughlin's (1983) dissertation, an article "Plugging Search Committee Leaks" (1985) and a joint article "Vicissitudes of the Search Process" (1985). They found that the issue of confidentiality was particularly acute in states with "sunshine laws" and at large or prestigious institutions where candidates were well known or were incumbents at other institutions. McLaughlin and Riesman discussed the damage which premature disclosure of candidates has done to individuals, searches and institutions.

"The Use of Consultants in Presidential Recruitment" (1984) is another topic on which these authors have written. They identified the use of consultants as a growing national trend in higher education. Consultants have brought experience and professionalism to a complicated process in which the stakes are quite high and the political maneuvering very sophisticated.

In 1983 David Riesman gave a lecture at Boston College on "Selection Procedures for College and University Presidents: Search and Destroy Missions?" He made reference to a number of issues which he and McLaughlin referred to as they studied a presidential search. These points included: how the institution judged its past; how it viewed its future; the role of the constituent representation in legitimating the choice; and the place of personal judgment vis-a-vis credentials and letters of recommendation in decision making.

The Riesman and McLaughlin studies have already provided a number of insights into the presidential search process. Although these studies included Catholic colleges, they did not focus on them and they were not concerned particularly with the role of the sponsoring body in the selection process.

Summary

The numerous studies and normative works on searches attest to the importance and complexity of searches in academic institutions. Because the president is the leader and symbolic representation of the institution, the selection of the president is the most important single decision an institution faces. How the institution conducts this process reveals a great deal about how it views itself and can be a predictor of the kind of future the institution will experience.

CHAPTER III

METHODOLOGY

Two methods were used in this study of the selection of presidents at Catholic colleges sponsored by women's religious communities. The first involved a questionnaire survey which was mailed to Catholic colleges which had chosen new presidents. The second utilized three case studies conducted at Catholic colleges sponsored by women's religious communities.

Questionnaire Survey

The objective of the questionnaire phase was to answer the first research question: What methods do Catholic colleges use to select presidents?

Survey Population

During this phase, Catholic colleges which had selected new presidents between June of 1982 and September of 1985 were identified through announcements in the Chronicle of Higher Education and the records of the Association of Catholic Colleges and Universities. Fifty-three such institutions were identified of which 34 were Neylan colleges and the other 19 were affiliated with men's religious communities, dioceses or the American Catholic bishops.

In May of 1985, two copies of the survey instrument (Appendix A) were sent to the presidents of the 53 institutions with a letter (Appendix B) requesting that they be forwarded to the chair of the board of trustees and the chair of the presidential search committee. This mailing also included a letter of endorsement from Alice Gallin, OSU, executive director of the ACCU (Appendix C). By July of 1985, some form of response had been received from 35 of the institutions. In August, a follow-up mailing including a new letter (Appendix D), a copy of Alice Gallin's letter and two additional questionnaires was sent to the 18 institutions which had not responded. By October 1985, 40 colleges and universities returned the survey instrument and 4 institutions responded that they could not complete the questionnaire for some reason. Of the 40 institutions which returned the survey instrument, 28 were Neylan colleges and 12 were affiliated with other Catholic groups.

Survey Instrument

The survey instrument was constructed using other instruments as models: Nason (1984), Gatto (1981), McLaughlin (1983), Fulton (1983), Lutz (1979), and Reid and Rogers (1981). In addition to questions from these surveys, questions unique to this study were designed (Appendix A).

The instrument contained 46 questions, divided into nine sections. The sections were as follows: method of selection, scope of the search, composition of the committee, role of the search committee, needs of the college, candidates recommended, candidates selected, role and influence

of the SRB, and institutional data. Both close ended and open ended formats were used and respondents were asked to send copies of pertinent search materials.

No formal pilot study was conducted, but drafts of the questionnaire were distributed to six knowledgeable individuals. These persons had either served on academic search committees or had expertise in questionnaire construction. Their suggestions on content and format were incorporated into the design of the final survey instrument.

Treatment of Survey Data

A variety of data was obtained through the survey instrument. Most of the data was of a factual nature and was used to provide a description of the objective aspects of the search. Included here, for example, were items such as the length of the search, the size and composition of the committee, the number of finalists, a demographic description of the successful candidate, and information about the institution.

A second type of response was the descriptive answers given to some of the open ended questions and search materials such as newspaper ads and job descriptions. In order to analyze these materials, categories were developed and responses grouped according to this system. This method was used in two places: analyzing the needs of the college and analyzing the qualities sought in a new president. Some of the categories used were credentials, experience and personal qualities. Examples of the qualifications included: a Ph.D., SRB membership, teaching

experience, fund raising experience, commitment to Catholic higher education, and participative leadership style.

A third type of question were those which requested an opinion. Respondents were asked whom they saw as influential in the search process, if there was a good "fit" between the new president and the institution, and if they were satisfied with the process. This data provided insights into the dynamics of the search and the role played by various constituencies. The information helped to create a context for the more detailed investigation done at the case study sites.

The survey data was analyzed primarily through the use of frequency distributions. The general goal of this section was to provide a description of the selection process used at Catholic colleges. The data from Neylan colleges was compared with the other Catholic institutions. In a few instances, there was a significant difference in the process or the outcomes of the presidential selection.

The survey data from the Catholic colleges was also compared with data obtained in other studies of presidential selection. This comparison provided some measure of how methods and outcomes of presidential selection at Catholic institutions conform to the practices employed generally in American higher education.

Because presidential selection is such an important and complicated event, the survey data could not reveal all of the issues and influences involved. In order to more fully understand the dynamics of presidential selection at Catholic colleges, the case study phase of the research was undertaken.

Data from the survey provided a general description of presidential selection at Catholic colleges, including procedures used, constituencies represented and candidates chosen. In order to determine if the culture of the institution affected the search and if the SRB played an influential role in the process, the case study method was used. The survey data provided a general picture, and the case studies provided an indepth examination of the complex drama of presidential selection.

Case Studies

During the second phase of this research, the three case studies were conducted. The objective of these case studies was articulated in the second and third research questions, namely:

In what ways does the institutional culture affect the perception of the institutional needs, desirable presidential qualities and presidential selection?

and

How is the sponsoring religious body influential in the selection process?

Site Selection

Of the 28 Neylan colleges which responded to the survey instrument, three were chosen which represented a diversity of institutional and search characteristics. While all 28 colleges were founded as colleges for women, 21 now classify themselves as coeducational institutions. Two of the colleges chosen for site visits were coeducational and one was a women's college.

In 18 of the Neylan institutions the search was advertised nationally, while in 10 institutions only members of the SRB were notified of the vacancy. Two of the case study sites had national searches, and the third limited the search to SRB members.

Nineteen institutions chose presidents from outside of the college, while nine chose internal candidates. One of the case study institutions chose an external president and the remaining two chose internal candidates.

The final goal in selecting the case study sites was to choose institutions which were of moderate size and relative stability. Each of the institutions selected had an enrollment of between 1000 and 2200 students, had a balanced operating budget for at least two of the past three years, and had a constant or increasing enrollment. It was not the purpose of this study to examine institutions in a state of crisis or to examine the affect of such a state on presidential selection.

Once three colleges meeting all of the criteria and representing the key variables of the population were identified, a letter was sent to the president of each institution (Appendix E). The letter explained the purpose of the research and what a case study would involve. Presidents were asked to consult board members and search committee members to determine if they would consent to such research.

Approximately two weeks after the letter was sent, presidents were contacted by phone to determine if they would agree to the use of their colleges as case study sites. All three college presidents agreed to

such a visit. A letter was then sent to each president confirming the dates of the visit, the material to be reviewed, the persons to be interviewed, and the general nature of the interview schedule (Appendix F).

Site Visits

Each site visit lasted a minimum of eight days. During this time a number of activities were carried out. Masland (1985) stated that "interviews, observation and document analysis are the three basic techniques" for exploring an organizational culture (p. 163).

Methods for interview research described by Travers (1969) and Wiseman and Aron (1970) were followed. Two kinds of interviews were conducted: semi-structured and unstructured. The semi-structured interviews were conducted with individuals who had been involved in the search process. They included the following persons: search committee members, sponsoring body leaders, the chair of the board, and the president. The questions generally followed a prescribed format (Appendix G) but were not limited to these questions.

All semi-structured interviews were taped with the prior permission of the interviewee, and often less formal interviewing continued after the taped session. The transcript material from these interviews is designated by a code number which identifies the institution (A, B or C) and the informant (01, 02, and so forth). The Bibliography contains a brief generic description of each interviewee (Bogdan and Biklen, 1982).

Many other interviews were conducted informally with members of the college community. In addition to the search and its aftermath, many general issues about the college were discussed. Topics included: the academic mission, organizational heroes, institutional history, and so forth. Data from these informal interviews and from observation were all recorded within a few hours of the occurrence of the event or the observation.

Observation included a wide range of activities. In addition to the physical aspects of the grounds and the buildings, formal and informal events were observed. Some of the formal events included: worship services, faculty meetings, convocations, alumni gatherings, and parents' meetings. Informal interaction was observed in the dining room, residence halls, classroom buildings and faculty offices.

The analysis of written documents was the third technique used. The documents examined included but were not limited to: search committee minutes, college catalogues, mission statements, minutes of board of trustees meetings, president's annual reports, self-studies for accreditation, and college histories.

Analysis of Case Data

The qualitative data analyzed consisted of three bodies of material: (1) transcripts of all of the taped interviews, (2) field notes from the informal interviews and from observations, and (3) copies of documents and notes taken from documents. A multiplicity of sources was in keeping with the process of triangulation recommended by Denzin

(1970). This use of multiple data sources and methods increased the reliability of the findings by providing a verification of the data elements.

The method used for analyzing this data was based on Bogdan and Biklen (1982), Qualitative Research for Education: An Introduction to Theory and Methods, and Lofland (1971), Analyzing Social Settings: A Guide to Qualitative Observation and Analysis. Primary to this method was establishing coding categories for the data.

The process of establishing coding categories had three time frames. Some categories were known at the outset of the study because of its focus. Other categories were developed during the process of the case studies as material tended to fall into different groups. The third and final phase came during the formal analysis of the data. During this phase, the constant comparative method as described by Glaser and Strauss (1967) was helpful in the analysis. This method involved the constant comparison of data incidents with other data incidents. As data incidents were categorized, they were compared with other data incidents in the category. Some material was categorized and recategorized several times, but eventually theoretical properties of the category emerged. It was then necessary to arrange the categories into a general design related to the objectives of the study.

The basic division of material was made between data that shed light on the general culture of the institution and data on the presidential selection. Some of the categories used to classify the data

related to the institutional culture were: key events, heroes, programs, students, symbols, and SRB relations. An example of some of the categories related to the search were: priorities, persons or groups, key issues, and frustrations. There was overlapping data that appeared in the two divisions, and this helped to provide links between the institutional culture and the presidential selection. Once the data was classified, the next step was to discover how these themes and patterns fit together.

The first task here was to describe the organizational culture of each of the institutions studied. This was done based on examples of how to describe institutional culture given by Clark (1971, 1975), Pettigrew (1979), Deal and Kennedy (1982), and Masland (1985). These authors also made the distinction between strong well focused cultures and those which exhibited lack of continuity or showed discrepancies and were therefore weak. In addition to a description of the culture, strength and weakness was also noted.

The next phase in the analysis was to examine the relationship between the institutional culture and the presidential selection process. This was a two step process. The first step was to look for relationships between the culture of each institution and the process of selection; and the second, to determine what patterns of influence emerged across institutions.

The SRB and its relationship to the institution were considered one aspect of the institutional culture. Special attention was given to the influence this aspect had on the search and selection process.

One of the problems with qualitative research is that "there are few agreed-on canons for analysis of qualitative data" (Miles and Huberman, 1984, p. 20). While the methods used were those recommended by respected qualitative researchers, no formal test was available to validate the findings. The analysis presented in this paper is grounded in specific data incidents, and plausible alternate explanations are examined. In keeping with the paradigm of qualitative research, the data was analyzed inductively, the report is descriptive and the objective is to provide understanding of the interaction between institutional culture and presidential selection. This is done by exploring links which exist between the dynamics of the search and the saga and values of the institution.

Summary

A survey instrument containing 46 items was mailed to 53 Catholic colleges and universities which had selected new presidents since June of 1982. Data provided by 40 of these institutions was analyzed to provide a description of how these colleges went about the process of selecting presidents and some of the characteristics of the presidents they selected.

In order to gain a more in depth understanding of presidential selection, three of the 28 Neylan institutions which responded to the questionnaire were selected for case studies. Interview, observation and documentary data were collected during site visits that lasted at least eight days. Data was analyzed using qualitative methods which included triangulation and the constant comparative method.

CHAPTER IV

DESCRIPTION OF PRESIDENTIAL SELECTION

The following description of how presidents are selected at Catholic colleges was compiled from data supplied by 40 Catholic institutions which chose presidents between June of 1982 and October of 1985. Eleven of the 40 institutions returned two completed copies of the survey instrument. In total 19 board chairs, 23 search committee chairs, 4 presidents and 5 other individuals (for example, assistant to the president) filled out questionnaires.

Institutions

Twenty-eight of the colleges are Neylan institutions, ten are sponsored by men's religious communities, one is diocesan, and one is sponsored by the American Catholic bishops. For purposes of analysis, the 12 non-Neylan colleges are grouped together. All 28 Neylan institutions were founded as women's colleges and the other 12 institutions were founded as colleges for men. Today 31 of the institutions are coeducational, 7 remain women's colleges and 2 remain men's colleges.

The colleges were founded between 1834 and 1965, with 90% of them being founded before 1940. All of the non-Neylan institutions were founded before 1920, while one half of the Neylan colleges were founded

after 1920. Six of the Neylan colleges and four of the non-Neylan colleges are in rural locations. Seventeen of the Neylan colleges are in large cities, as are the other eight non-Neylan colleges, and five of the Neylan colleges are in mid-size cities.

The colleges range in size from 180 students to 14,211, with a median size of 1425. The Neylan colleges are considerably smaller than the other group. The median enrollment of the Neylan colleges is 1030, while the non-Neylan median is 2827. Only four colleges report declines in enrollment, and two of these are Neylan institutions. Thirty-two percent of the Neylan colleges report enrollment increases as do 42% of the other group.

General financial strength is difficult to determine because it involves total assets and endowment as well as the current budget. Seven of the Neylan colleges and one other institution have had a budget deficit at least two of the past three years. While this is not necessarily fatal, it is a sign of potential danger.

Neylan colleges are more likely to have a two-tiered board structure, which indicates more control by the SRB. Fifty percent of the Neylan colleges had two-tiered boards, while only 25% of the non-Neylan group had this kind of governance arrangement.

Methods

In the process of selecting presidents, institutions followed a variety of procedures. Forty percent of the 40 institutions appointed an interim president, which is close to the 47% figure given by Bolman

(1965, p. 55). The appointment of an interim president may indicate that the institution took time for a well planned and thoughtful search, or it may indicate that the outgoing president resigned unexpectedly.

Fifteen percent of the institutions used consultants. There was little difference between the Neylan and non-Neylan groups. This figure is somewhat lower than Nason's (1984, p. 14) finding that 24% of private institutions employed professional firms or individual consultants.

An important factor that affects the entire structuring and outcome of the search process is any limitations put on the scope of the search by the by-laws of the institution. Forty percent of the institutions had such limitations. In all cases the limitation was that the president must be a member of the SRB, or that every effort should be made to find an SRB president. There was no difference between Neylan and non-Neylan colleges in the percent reporting this stipulation in the by-laws, but additional non-Neylan institutions which did not have this limitation reported a strong preference for an SRB president. Two-thirds of the non-Neylan colleges actually chose SRB presidents, while only 44% of the Neylan colleges made such a selection.

Neylan institutions were much more likely to advertise the position nationally (64%) than were non-Neylan institutions (42%). All of the institutions which advertised nationally used the Chronicle of Higher Education. Mailings to other colleges (43%) and SRB internal newsletters (55%) were other popular means of advertising the opening.

Searches varied in length from 1 month to 18 months with a median of 6 months. Both Neylan and non-Neylan institutions followed the same pattern. Nason (1984, p. 13) found that church-related colleges took from 1 day to 15 months to choose a president with a median of 5.7 months. In commenting on changes that they would make in the selection process, five institutions indicated that they would give themselves more time in the future.

All of the institutions which responded to the survey had some kind of screening or selection committee, but the roles of these committees varied. In 10% of the institutions, the committee was responsible for the final decision, and in an additional 35% of the colleges, the committee recommended only one person to the group making the final appointment. This arrangement obviously places great power in the hands of the committee. Thirty-two percent of the committees recommended ranked groups and 22% recommended unranked groups. Committees at non-Neylan institutions tended to be more powerful since 92% of them recommended only one person or a ranked list, while in Neylan institutions only 71% of the committees made these kinds of recommendations.

It would seem that the SRB is more involved in the final appointment process at Neylan institutions. The SRB appointed the president at 14% of the Neylan colleges, but the board of trustees made the appointment at all of the other institutions. The SRB has veto power over the presidential selection at 46% of the Neylan institutions, while this is true at only 25% of the non-Neylan colleges. This is related to the

type of governance structure since the SRB has veto power in 75% of the institutions with a two-tiered structure and in only 19% of the institutions with a one-tiered structure.

The Search Committee

The size and membership of the search committee are important factors in the search process. Search committees varied in size from 5 to 20 members with a median of 9. Neylan and non-Neylan institutions were almost the same. Nason (1984, p. 5) found the range for church-related colleges was 3 to 21 with a median of 10.

The issue of who is represented on the committee is quite important and reflects attitudes toward who is significant in the institution. Table 1 shows the results of this survey as well as Nason's findings for church-related colleges (1984, p. 6).

TABLE 1

Representation on Search Committees

	Trustees Only	SRB	Faculty	Students	Alumni	No Trustee
All Catholic	3%	92%	85%	57%	67%	---
Neylan	4	96	82	57	61	---
non-Neylan	--	83	92	57	83	---
church-related (Nason study)	11	*	67	62	49	32%

* data not available

Non-Neylan institutions were more likely to have faculty and alumni represented on the search committee, while Neylan institutions almost always had SRB members on the committee. Only one institution had a committee composed solely of trustees and none had a committee with no trustees. This differs from Nason's finding of 11% with only trustees and 32% with no trustees.

Table 2 shows the variety of other constituencies which also were represented on the search committees.

TABLE 2

Other Groups Represented

	Administrators	Staff	Community Leaders	Others
All Catholic	70%	17%	22%	10%
Neylan	79	18	18	11
non-Neylan	50	17	33	8

Administrators were more likely to be represented at Neylan colleges, while the other institutions were more likely to have representatives from the community.

As might be expected, women were more heavily represented at Neylan institutions, and men more so at the other colleges. At Neylan institutions women made up 59% of the search committees and one committee had no men. Search committees at the other institutions were composed of 76% men and two committees had no women.

In a number of instances, the religious affiliation of search committee members was unknown. Where it was reported, 35% of the institutions said there were no non-Catholics on the committee and 58% reported some non-Catholic members. Only 13% of all the search committee members were identified as non-Catholics.

Table 3 shows the typical make-up of search committees at various kinds of institutions. The percents total to more than 100% because some members represented more than one constituency, for example, an SRB member who was also a trustee.

TABLE 3

Typical Search Committee

	All Catholic	Neylan	Non-Neylan
Size	9	9	9.5
Trustees	49%	49%	47%
SRB	30	30	32
Faculty	19	16	26
Administration	11	13	6
Alumni	11	8	17
Students	7	6	8
Staff	3	3	2
Women	50	59	24
Non-Catholics	13	14	12

Neylan college search committees tended to have more administrators and women and fewer faculty members and alumni than the search committees at other Catholic colleges.

The final point to consider with regard to the search committee is how it was selected. Because of the variety of ways in which the committees were chosen, the data obtained from this section of the questionnaire was not always clear. In general the board of trustees, the executive committee of the board, or the chair of the board determined the composition of the committee. In some colleges the general composition of the committee was defined in the institutional by-laws. In 78% of the institutions, the board members were appointed by the chair of the board.

People representing other groups were usually elected by the group or already held a position in the group and were then appointed by the chair of the board to the search committee. Examples of these included: the president of the alumni association, the president of the student government, the president of the faculty senate, and so forth.

Only four institutions commented on changes they would make in committee composition or the process of choosing members. The suggestions included: give more power to the trustees, add a community member, increase the number of students, have a separate alumni representative, and elect rather than appoint the trustees.

Perhaps because the committee structure is so widely used at colleges and universities, it appeared to be a standard part of the presi-

dential selection process. These committees generally represented a wide variety of constituencies chosen in a democratic manner. McLaughlin and Riesman (1984, p. 343) commented, "It is as if the search committee is seen, not as an efficacious device for finding a president for the college, but rather as a symbol of the college's egalitarian high-mindedness." The search committees at the Catholic colleges studied conformed to this image.

How the Committee Functioned

Twenty-seven institutions indicated that significant differences of opinion surfaced during committee deliberations. A number of these had to do with the general criteria and qualities sought in the president, but much more common was the weighing of the pros and cons of a particular candidate.

Some of these situations involved: strong academic versus strong administrator, fund raiser versus internal manager, Ph.D. credentials versus administrative experience, "tried and true versus charismatic and new," and SRB membership. The personalities of candidates and their interaction with the committee also entered into the debate. All respondents reported that the differences had been resolved eventually through discussion, but some felt that criteria and priorities should have been more clearly established at the beginning of the process.

Respondents were asked to evaluate the influence of various groups on the selection process. Not all respondents were able to answer this question because not all were participants in the search process. Usa-

ble answers were received from search committee chairs and board of trustee chairs. The following percent of chairs ranked these constituencies either important or very important: board of trustees 100%, search committee 95%, faculty 89%, SRB 81%, administrators 81%, alumni 71%, students 49%, and staff 34%. There were no notable differences between the Neylan colleges and the other institutions.

The survey material on differences of opinion and influential groups provided some insights into the dynamics of search committees. Each of these points was pursued more thoroughly in the case studies, with the survey results serving as indicators of topics to be investigated.

Institutional Needs and Qualities Sought

Fifty-seven percent of the institutions did an analysis of the needs of the institution prior to commencing the search. These analyses were done primarily by the search committee, the board, another subcommittee of the board, or some combination of board members and others.

Not all colleges listed institutional needs, but some needs were mentioned by a number of colleges. Table 4 summarizes the most frequently identified needs.

More data was available on the qualities sought in the president because in addition to the questionnaire data, newspaper advertisements and position descriptions were analyzed. Some of the qualities mentioned can be categorized as involving credentials, for example, an

TABLE 4
Institutional Needs

	All Catholic	Neylan	Non-Neylan
Fund raising	35%	29%	50%
Leadership	20	21	17
Academic development	18	21	8
Articulate mission	18	21	8
Enrollment	15	11	25

earned doctorate. Others are prior experience in a certain function (for example, fund raising), and some requirements are more amorphous, for example, commitment to Catholic higher education. Table 5 presents those qualifications most frequently mentioned.

Eighty-eight percent of the institutions required an earned doctorate and 78% preferred a Catholic. Fund raising (63%) was the most frequently mentioned experience. Neylan colleges sought persons with administrative experience (61%). Seventy-five percent of the non-Neylan institutions preferred an SRB member. Almost one half (48%) of the colleges wanted someone with an expertise in public relations. A commitment to Catholic higher education was a qualification sought in 46% of the Neylan institutions. Management skills were considered important in 50% of the non-Neylan institutions. Preference for candidates of a specified gender is related to preference for an SRB member or the single-sex nature of the institution. Ninety-two percent of the non-Neylan

TABLE 5
Qualifications

	All Catholic	Neylan	Non-Neylan
Earned doctorate	88%	93%	75%
Catholic	78	71	92
Fund raiser	63	61	67
Administrator	50	61	25
SRB member	48	36	75
Public relations	48	46	50
Commitment to Catholic higher education	43	46	33
Manager	30	21	50
Woman	33	46	--
Man	23	--	92

colleges said they would prefer a man, while only 46% of the Neylan institutions stated a preference for a woman.

Persons Chosen

Finalists

Search committees selected from one to nine finalists, with 43% of the institutions having three finalists. Seven institutions had no external finalists and 18 had no internal finalists. Both Neylan and non-Neylan colleges were represented in these groups in proportion to their number in the total sample of 40.

Thirty-five percent of the institutions had no SRB finalists and 40% had only SRB finalists. Sixty-seven percent of the non-Neylan institutions had only SRB finalists. Sixty-eight percent of Neylan finalists were women, while 96% of the non-Neylan finalists were men. Neylan institutions appear to be more open to non-SRB candidates. Women finalists are almost non-existent in the ranks of non-Neylan institutions.

Presidential Characteristics

Information on the candidates who were finally selected as presidents is given in Table 6 along with the findings of Gatto's study (1981) of Catholic college presidents.

The percentage of presidents coming from within the institution (32%) shows considerable change from prior studies. Ferrari (1970, p. 99) found that 70% of Catholic college presidents came to the presidency through an internal move. By 1981 Gatto reported 49% were internal. Cohen and March (1974, p. 21) reported that in 1969 only 32% of all college presidents came to the presidency from a job within the same institution. Catholic colleges have moved rapidly from selecting presidents from within to the more prevalent practice of hiring presidents from positions in other institutions.

One half of the institutions selected SRB presidents, and non-Neylan institutions were 1.6 times more likely to choose an SRB president than Neylan institutions. Gatto found that of the 146 Catholic institu-

TABLE 6

Characteristics of Catholic College Presidents

	Gatto	All Catholic	Neylan	Non-Neylan
Internal	49%	32%	33%	27%
External	51	68	67	73
SRB	76	50	43	67
Non-SRB	24	50	57	33
Lay	22	31	39	17
Religious	78	69	61	83
Male	55	55	39	92
Female	45	45	61	8
Ph.D.	79	84	78	100
Ed.D.	*	8	11	--

* combined with Ph.D. in Gatto study

tions he surveyed, 76% had SRB presidents. There seems to be a move away from SRB presidents especially at Neylan institutions.

Gatto found two female lay presidents, and three were identified in this study. There were seven religious non-SRB presidents (four men and three women) in this study, but Gatto identified only three (two men and one woman) in a population four times the size.

The mix of male (55%) and female (45%) presidents has remained constant since Gatto's study. It is of interest though that 39% of the Neylan colleges chose male presidents while only 8% of the other colleges chose female presidents.

Cohen and March (1974, p. 13) reported that "the proportion of presidents who have doctorates seems to have been increasing steadily since the beginning of the century and is now apparently about 75 to 80 percent of all new presidents." Gatto found the figure at 79% and in this study 92% of the presidents had doctorates.

The position of academic vice president was the most common one held immediately prior to the presidency (21%), but numerous other positions were represented. Twelve percent had been executive vice presidents, 12% vice presidents for student affairs, and 6% vice presidents for development. A wide variety of teaching and other administrative posts were held by 37% of the appointees, and 12% came from presidencies in other institutions.

There are a number of general trends operative in the persons chosen for president at Catholic colleges. Almost all hold an earned doctorate. There has been a movement, especially at Neylan institutions, away from SRB presidents to lay persons and members of other religious communities. Finally, Catholic colleges now more closely resemble other institutions in that close to 70% of their presidents come from outside of the institution.

Satisfaction With Searches

The overwhelming majority (83%) of board chairs and search committee chairs were satisfied with the search process. Fifteen had suggestions for changes they would make in future searches. The majority of recommendations dealt with the issues of finding and screening candi-

dates. Several individuals felt that the committee should have been more aggressive in identifying candidates. The other suggested changes had to do with getting to know candidates better by taking more time, checking more non-references and visiting the candidates' home campuses.

Summary

This chapter provides a description of how 40 Catholic colleges--28 Neylan and 12 other institutions--went about choosing their presidents. Seventy-eight percent of the institutions are coeducational and the others (22%) are single sex. The median enrollment at the Neylan institutions is approximately 1000, while the non-Neylan enrollments are almost three times this size.

All of the institutions used search committees with a median size of nine members. The following constituencies were represented on the committees: trustees (100%), SRB members (92%), faculty (85%), alumni (67%), and students (57%). These committees either made the final selection (10%), or made recommendations to the SRB (10%) or to the full board (80%) for final appointment. Forty percent of the institutions had a stipulation that the president should be a member of the SRB.

Institutions identified their primary needs as fund raising (35%) and leadership (20%). To meet these needs they sought applicants who were Catholics (78%) with earned doctorates (88%) who had fund raising (63%) and administrative (50%) experience.

The persons selected came from outside of the institution (68%), had doctorates (92%), and were members of religious orders (67%). In

Catholic colleges there has generally been a move away from internal presidents and SRB members. Neylan institutions selected only 33% of their presidents internally, and only 43% are from the ranks of the SRB.

Most board and search committee chairs (83%) were satisfied with the search process and outcomes, but many would be more aggressive in searching out and screening candidates in the future.

The survey data presented here provides a general description of the processes used to select presidents at Catholic colleges and the outcomes of these selection processes. The process and outcomes cannot be fully understood simply in terms of numbers. To appreciate the dynamics of presidential selection, it is necessary to understand the institution and the dynamics of the search process.

The following chapter, chapter five, presents a description of the institutional cultures at three Neylan institutions. Chapter six then examines the search and selection process at these three institutions and shows how forces at work within the institutional culture come to exert an influence on the selection of a new president.

CHAPTER V

INSTITUTIONAL CULTURES

College A

The Campus

College A is located 20 miles outside of Philadelphia on 373 wooded acres overlooking a valley. The entrance road winds for several miles through woods before the campus buildings appear, creating a sense of apartness. The general style of campus architecture is Italian Renaissance and the soaring dome of the original building, which appears on the cover of all of the institutional literature, overlooks the entire campus and valley.

The original building (housing the chapel, administrative offices, student rooms and the dining hall), the residence halls and the convent are on the hill, while the newer classroom buildings and continuing education center are physically separate and at the bottom of the hill. An extensive complex housing the SRB motherhouse and house of studies is across the street, and the large SRB infirmary is clearly visible at the east end of the campus. The physical complex clearly speaks of apartness, tradition and the presence of the SRB.

The college, which was chartered by the state in 1920, derives its name from the SRB. As was the case with many Catholic colleges for women, it began as an academy in 1914. In order to comply with the Middle States Association requirements for accreditation, the academy classes were moved to a different location in 1924 and the college was accredited in 1928 (College A, Catalog 1929-1930, p. 1).

Governance and Finance

The charter, by-laws and articles of incorporation of College A are a unique blend of clerical and lay involvement. The original charter of 1920 specified ten subscribers including the bishop of Philadelphia, his vicar general (chief administrative assistant) and eight members of the SRB, including the major superior. The bishop has always been a member and honorary chair of the board, and a member of the diocesan clergy was specified as a board member until 1973.

A ten member board composed of SRB members (8) and clergy (2) was the practice until 1943 when the Middle States accreditation team criticized the structure as a "closed corporation" not a "representative group" (College A, Board of Trustee minutes, 6/26/43). At that time, the by-laws were revised to provide for a maximum of 16 trustees--8 SRB and 8 non-SRB to include the bishop and one member of the diocesan clergy. The inclusion of lay trustees was quite unique since most Catholic colleges did not even consider such a move until the mid-1960s.

Formal control of College A is marked by three characteristics. The SRB has always constituted at least one half the membership and from

the beginning to the present day the major superior has been chair of the board. The diocese has always been represented by the presence of the bishop and some other diocesan clergy. Lastly, laity have been voting members of the board since 1943.

Another unique pattern has existed at College A in the line of presidents. The first president of the college was a member of the SRB. On April 27, 1930, the major superior of the SRB entered into a contract with a member of the diocesan clergy to become president of the college. A variety of reasons have been postulated concerning this move. A long time member of the SRB faculty said the major superior asked the bishop for a priest president because so few sisters had a Ph.D. An SRB member of the board stated that "since women did not at that time participate in meetings at night, etc., she (the major superior) asked the Cardinal to appoint a priest President" (College A, Board of Trustee minutes, 8/14/72).

Whatever the motivation, College A had three diocesan priest presidents from 1930 to 1955. The contract entered into between the SRB and the priest president contained the interesting stipulation, "The President is to have no obligations as regards the finances of the College" (College A, President's Contract, 1930). His other functions, as described in the contract and in the institutional by-laws, were those of a chief executive officer responsible to the board of trustees.

The Middle States Association accreditation visit of 1954 was the occasion for another change in governance. Two members of the evalua-

tion team "recommended that, in conformity with present trends in women's colleges, a sister be appointed to the office as soon as feasible" (College A, Board of Trustee minutes, 1/16/56). While the minutes reflect the sense that the Middle States Association forced the change, some members of the SRB believe that the major superior was anxious to make this move and used the association as an agent. It was within the same time period of the mid-1950s that the SRB changed from diocesan to pontifical status. As a diocesan congregation, they were subject to the direct internal control of the bishop, while as a pontifical congregation, they became subject to the pope rather than the bishop. The president who was chosen in 1982 is the third SRB member to hold the position since 1955.

The financial position of the institution is strong due mainly to the contributed services of the SRB members. Referred to frequently in the college literature as a "living endowment," contributed services constituted 16.3% of the 1983-84 budget (College A, Annual Report 1983-84, p. 11). The presence of large numbers of SRB members in full habit is not only a strong symbol of the college's identity, it provides the financial base.

Mission

The mission of College A is clearly focused around three goals: a commitment to traditional Catholicism, the liberal arts and the education of women. There is no ambiguity about being Catholic and what being Catholic means. College A is rooted in a traditional sense of

Catholicism, and it has strong historical ties with the archdiocese of Philadelphia, which is quite conservative. The goals statement explains that the college strives to prepare its students "for life, both the present life and the life to come." The college "offers her students the means to grow as integral persons, responsible to God, the Church and man" (College A, Catalog 1984-1986, p. 2). In 1972, a faculty committee working on the goals statement ran into strong opposition from the board of trustees when it tried to change the word "responsible" to "sensitive" (College A, Board of Trustee minutes, 11/8/71). The "Aims of the College" quotes extensively from the Vatican II Declaration on Christian Education (College A, Catalog 1984-1986, p. 11). The college identifies closely with traditional Roman Catholic church doctrine and practice, and the college's language reflects this.

Two examples from liturgical practice at College A help to describe the traditional flavor of its Catholicism. The 1984 yearbook recalls, "Perhaps the most special time of year for Campus Ministry and the entire student body was the November celebration of Forty Hours" (p. 46). This traditional Catholic rite has been abandoned in many parishes and institutions. The term "Holy Mass" is used in all of the college literature, while many places now refer to the eucharist or the liturgy. The motto of the college, "Scientia floret virtute" (Knowledge flourishes in virtue), expresses the goal of training not only the mind but the soul.

While College A does accept men in the evening division, there is no doubt that the institution is focused on women. Some of the rituals associated with women's colleges--formal investiture, junior ring ceremony and white gloves at graduation--are still alive and well. Development of an "aesthetic sense" in its students is one of College A's goals.

Programs

The academic program at College A is characterized by a large core curriculum (54 semester hours) with 42 semester hours of humanities. This requirement includes 9 semester hours of theology and 6 of philosophy. In 1971, a serious dispute took place between the faculty curriculum committee and members of the board of trustees. The faculty committee proposed the present core which involved reducing the philosophy requirement from 9 hours to 6 hours and the theology requirement from from 12 hours to 9 hours and introducing an integrating freshman colloquium. Many members of the board believed this would compromise the Catholic nature of the college (College A, Board of Trustee minutes, 4/26/71).

No majors are offered in either philosophy or theology. The philosophy department is staffed by two full-time lay men both of whom hold terminal degrees. The theology department is staffed by two priests and a member of the SRB. One priest holds an S.T.D. degree, while the other two members of the department hold M.A. degrees. Ten of the 17 offerings deal with scripture (6) and the church (4). These departments are

central to the curricular structure and provide many service courses at a basic level.

The five most popular majors among the traditional age students are home economics (19%), economics and business (11%), psychology (12%), and English and music (9% each). These concentrations show a fidelity to the liberal arts (English) and traditional women's fields (music and home economics).

Administration and Faculty

The administrative positions in the institution are held almost exclusively by SRB members. The dean of development is a layman as was his immediate predecessor, but otherwise all of the deans and vice presidents have always been members of the SRB. SRB members also comprise 54% of the day division faculty. The emphasis in the college is on service, not scholarship, and one can become an associate professor with either a Ph.D. degree or 12 years of service. Only 40% of the full-time faculty hold a terminal degree.

The faculty is extremely stable, and in 1982 full-time faculty members had an average of 13 years of service at the institution. Almost all of the SRB members did their undergraduate work at College A and many did graduate work at Catholic universities in Pennsylvania or on the east coast. The backgrounds of the lay faculty are a little more diverse but Pennsylvania institutions such as Drexel, Temple, Villanova and Bryn Mawr, dominate the list.

The tenure policy has an interesting twist which reflects the strong Catholic culture. Only lay persons and priests are eligible for tenure, not SRB members; and priests automatically lose tenure if they leave the priesthood. Tenured faculty can also be dismissed for "failure to maintain moral standards consistent with the Roman Catholic Church" (College A, Handbook for Faculty and Administrators, 1984, p. 35).

Lay faculty spoke positively about academic freedom, and it is an accepted fact by most that the SRB runs the college and holds most of the administrative positions. This reality was reflected at a faculty meeting which was presided over by the president, and during which all of the administrators sat together in the first row. Roll call attendance was taken by the registrar.

Constituencies

The approximately 500 full-time women in the day division constitute the heart of the student body. Eighty-three percent of these students are residents, and 61% come from Pennsylvania and 6% from foreign countries (primarily Central and South America). Although there are over 1000 part-time evening division students, their coming and going does not seem to affect the residential, women's atmosphere of the campus.

Alumnae support for the institution is quite strong both financially and morally. One administrator commented, the college "is well supported by the alumnae, perhaps because they can return to a place

which continues to demonstrate the same values and atmosphere they experienced as students" (A08). They are a good example of Clark's (1971) concept of "believers" in the saga.

Another active group at the college is the parents' guild. It sponsors several social and fund raising events each year, and parents stay involved in the group long after their daughters have graduated.

Power Struggle of 1972

A traumatic event took place in 1972 which severely shook the institution and seriously threatened its future. This event was the appointment of a new SRB president by the major superior without consultation with the board of trustees.

The 1954 by-laws stated, "The President of the College is appointed by the Most Reverend Archbishop in consultation with the Mother General, President of the Board, and with the approval of the Board" (College A, By-laws 1954, Article I, Section 4). In 1965 the by-laws were revised but never ratified to read, "The President of the College is appointed by the Mother General, President of the Board, with the approval of the Board (College A, By-laws 1965, Article I, Section 5). The same SRB member had served as president from 1955 to 1972 when she was notified one Sunday afternoon in June by the mother general that she had been replaced. "This manner of 'change' was a normal procedure according to the Constitutions of the SRB Congregation but a seeming contradiction according to the By-laws of 1954" (College A, Middle States Accreditation Self Study, 1974).

As a result of this action by the mother general, a number of negative responses occurred. Several lay board members resigned because they had not been consulted on the appointment of the new president. The officers of the alumnae association resigned in protest. Numerous telegrams, letters and phone calls were directed to the mother general and members of the board in protest of the appointment. Alumnae giving, which was \$61,425 in 1970-71, dropped to \$27,361 in 1972-73.

The long term result was the total revision of the by-laws in keeping with "the general requirements of Middle States for an independent Board of Trustees and a President elected by and responsible to the Board of Trustees" (College A, By-laws Revision Committee Report, 4/10/73). The revised by-laws provided for a number of changes including the establishment, in the future, of a representative presidential search committee. But the stipulation was clear that the president must be chosen from the ranks of the SRB. While the mother general did retain her position as ex-officio chair of the board, it was a point of divisiveness. "In view of the unpleasant relationships existing with members of the college community since June 1972, those members of the Committee who oppose this automatic designation believe the inclusion of this provision will prolong and intensify the unpleasantness and lack of mutual confidence which have arisen" (College A, By-laws Revision Committee Report, 4/10/73).

Summary

College A is characterized by a strong institutional culture. Its Catholic, women's, liberal arts, traditional image is clear and permeates the campus. It is residential and somewhat parochial with loyal alumnae and a stable faculty. Because it is small and has been stable in location and mission, its style is distinctive. It possesses three of the four criteria which Clark (1980) identifies in a strong culture: small size, integration and age. The addition of part-time and male students has not eroded this atmosphere.

It is a "warm caring place with a personal touch" and is characterized by "not much changes around here." The SRB plays an active and dominant role in the life of the institution and is an important physical, moral and financial presence. The institutional heroes come from the ranks of the SRB. The events of 1972 highlight the tension which existed between SRB practice and professional academic standards. This crisis helped the institution, the SRB and the board to define their roles and relationships in the governance of the institution.

College B

Setting and History

College B is located in a mid-sized Iowa city on the banks of the Mississippi River. The college occupies 50 acres of hilly land which is located on both sides of a public street which is named for the college. The college itself is named after the founder of the SRB, and eight of the college's ten buildings are named for early members of the

SRB. These sisters are the institution's heroes. This predominately Catholic city is home to two other colleges. One of these is a Catholic institution, originally for men, which is located one mile from College B.

The college is a lineal descendant of a female academy founded in 1843 by the SRB. The academy became a college in 1901 and was accredited by the North Central Association in 1918. The college Catalog of 1943 conveys the spirit of the founding when it says: "When (the SRB founder) and her companions voluntarily embraced a rigorous pioneer life in the Iowa of the 1840s, they did so because they were inflamed with the desire to bring to that wilderness Character, Culture and Catholicity" (College B, College Manual 1985-86, p. 5).

These pioneer beginnings in the wilderness of Iowa contributed to the character of College B. The college seal contains four elements: the Celtic cross for the founder's Christian Irish origin, a book for learning, the Mississippi River and the SRB symbol. A history of the college notes, the first president "dreamed of her college as a cultural center in the Middle West" (Mulholland, 1981, p. 26).

Until the mid-1960s the land and buildings of College B belonged to the SRB and the board of trustees consisted of eight SRB members, including the SRB president, with the archbishop holding the honorary appointment as chancellor. In 1963 the SRB deeded all land, buildings and assets to the college for two reasons. "Those responsible for making decisions affecting the College thought it would be easier for Col-

lege B to obtain government grants and loans if the institution existed as an entity separate from a religious Congregation." The SRB was also concerned about the liability it might incur as owners of the college (Shafer, 1981, p. 2).

Governance and Finances

In 1967, the board of trustees was reorganized into a two-tiered structure. The first tier is the corporators, consisting of the president, five members of the SRB, and three lay persons. There are 32 members on the board of trustees which includes all of the corporators and other members nominated by the board of trustees and elected by the corporators. A present SRB official commented that the "corporation was put in to protect the Catholic mission of the college" (B08). The trustees are charged with managing the affairs of the college but the corporators have veto power over their decisions.

The relationship of the board of trustees to the college has been marked by ambiguity. The 1983 self-study report prepared for the accreditation visit of the North Central Association commented on the fact that the board is not clear about the distinction between policy formulation and implementation (p. 97). Until 1980, faculty and staff members served on the board of trustees. In 1979 when the board of trustees decided the college should become coeducational, some key internal constituents were angered because their input had not been sought (College B, Board of Trustee minutes, 4/16/79). Another example was in 1983 when a committee of the board conducted interviews with 71

members of the College B community around the issue, "What is the problem at College B?" (College B, Executive Study Committee of the Board of Trustees Report, May 1983). The role of administration and faculty vis-a-vis the board of trustees has not been clear and well defined.

College B has had 14 presidents since 1901. The first 11 were SRB members who served terms averaging 5.5 years. The SRB has promoted independence in some aspects of college governance. In 1967 when the by-laws were rewritten, the college lawyer proposed to the major superior various methods for selecting the president, all of which involved SRB approval. The major superior responded simply that the board of trustees should elect the president (College B, Archives, Letter 3/6/67).

The board of trustees in 1969 elected a layman as the twelfth president of College B. Three sets of comments express some of the ambiguity involved in this transition. In the fall of 1968 when the search committee was first formed, a female member of the board said, "there are to be no restrictions on exploration; the person may be a religious, a lay man or a lay woman; a Catholic or not a Catholic" (College B, Board of Trustee minutes, 11/9/68). In February of 1969 when the chair of the board reported on the criteria for the new president, they included: the candidate "could be an SRB member or a layman (not a lay woman)," and "religious of other communities will not be considered" (College B, Board of Trustee minutes, 2/8/69). The outgoing SRB president "expressed the hope that the SRB would give serious attention to

the identifying and preparation of administrators. It seems ironic that today when religious women are crying out to be on Commissions of the Church, our Congregation does not have an administrator for our own College" (College B, Board of Trustee minutes, 3/12/69).

In 1977 when College B again sought a president, an alumna member of the search committee "shared with the committee letters and statements from some of the alumnae. The general feeling of those responding was that College B needed a woman--not necessarily an SRB member--nor from College B" (College B, Search Committee minutes, 6/17/77). The five finalists were all women--three SRB members and two lay women (both ex-religious). A lay woman, who had been a former SRB member and a former faculty member at College B was chosen as president (College B, Search Committee minutes, 7/17/77).

The issue of presidential evaluation has been a preoccupation at College B in the recent past. The board minutes of April 1974, October 1974, February 1975, October 1976, January 1977, February 1977, October 1979, October 1982, January 1983, and April 1983 all mention either the need for an evaluation, the need for an evaluation process, or the results of an evaluation. The evaluations are both by the board alone and ones which involve the whole college community in the evaluation of the president. The present Policies and Procedures of the board of trustees call for an annual evaluation of the president by the executive committee, the board of corporators, and the chairs of the board committees; and an evaluation by the college community during the second full

year of the president's contract (College B, College Manual, pp. 20-21).

College B finished the 1978-79 academic year with a deficit of \$135,895 on an operating budget of approximately \$4 million. By 1982 the institution had finished the year with a surplus of \$72,579 but dependence on tuition had risen from 59.9% to 71.2%. Contributed services constituted 8.8% of the 1981-82 budget, but this reflected a decrease of 25% since 1979 due mainly to the retirement of SRB members. (College B, Archives)

Mission

The mission statements of College B show patterns of continuity and signs of change down through the years. The College Manual 1984-85 traces college mission statements from 1933 through 1983. The 1943 Catalog spoke of "Character, Culture and Catholicity" and identified the college as a "Catholic Liberal Arts College." The 1961-63 Catalog did not mention the term Catholic in its goals but spoke of "Christian learning," "Christian wisdom" and "Christian revelation." By the time of the 1970-72 Catalog, there remained only one reference to "Christian personhood."

There seems to have been some change in perspective because in 1979 the college began its North Central Self Study with, "College B, a Catholic institution." The 1983-85 Catalog states: "To support its Mission, the College: supports a Catholic tradition and commitment." In describing the campus ministry team, the 1983-85 Catalog stresses:

"Growth in Christian values is encouraged through participation in discussions, seminars, prayer sessions, retreats, liturgies, peace and justice activities, and individual conferences with member of the the team" (pp. 22-23). The Catholicism of College B stresses personal growth, social justice, ecumenism, and Vatican II renewal.

A theme which permeates much of the institutional literature is the development of character. The 1933 Catalog enjoins students to "develop worthy characters" and the 1943 Catalog notes, "the training of the will and the formation of character are of greater importance than the mere acquiring of knowledge." In 1961 the Catalog speaks of "educating young women for full and generous Christian learning and living." The language of the 1970s is filled with "personally committed," "attitudes of concern," "strategies for creative dissent," and "the development of each person's individual potential." This emphasis on character and individual potential may be related to the pioneering roots of College B.

Culture is the third element that runs through the fabric of the institution. From its early foundation down through the present day, three of College B's strongest departments have been music, art and drama. Sister Mulholland's history is filled with the names of famous persons who were brought to the college as guest speakers: William Jennings Bryan, Michael Williams (founder and editor of Commonweal), Frank Sheed, the Rev. Fulton J. Sheen, Lorado Taft and Frank Lloyd Wright. Singing groups, including the Paulist Choir, the Vienna Choir Boys, and the Little Singers of Tokyo, have performed at the college.

College B is aware not only of its obligation to its own students but to the civic community in which it has its roots. Local leaders have always served on the college's advisory board and the 1982-83 Catalog states, "Within the context of its Mission, the College extends its educational and cultural resources to the civic community."

Programs

The academic programs of College B have gone through a radical transformation since 1979. Faced with declining enrollments and growing deficits, the board decided to introduce and emphasize professional programs in nursing, computer science, business, education and communication. Today "four of the five professional programs account for the majority of the enrollment" (College B, North Central Visiting Team Report 1983, p. 4). The strong programs in the fine arts continue, but they are "essentially professional or studio programs" (College B, North Central Visiting Team Report 1983, p. 5). The institution has a cooperative arrangement with the other two colleges in the city for students to take courses, but the only two liberal arts majors which may be completed with all courses taken at College B are English and Spanish.

The core curriculum is organized around five areas requiring 42 semester hours for completion. This core includes a minimum of 6 hours of religious studies, 6 hours of philosophy, 6 hours of humanities, 6 hours of social science and 6 hours of natural science. The remaining 12 hours may be distributed in any way among the five areas. The philosophy department has one full-time lay faculty member with a Ph.D.

from a state university. The religious studies department has one full-time SRB faculty member with a master's degree from a Catholic university.

Since 1964 the college has had programs leading to an M.A. degree in education. The emphasis is on evening and summer classes which draw teachers from the local area.

Faculty and Administration

The distribution of the faculty of College B resembles a bimodal distribution. Most of the faculty are gathered into units serving fine arts and professional programs, with a small number in the other areas. There is a small group of tenured faculty (30%), and a large group of untenured faculty who have been at the college an average of two years. Forty-four percent of the tenured faculty are in the fine arts departments (art, music and drama), and the members of the tenured group have been at the institution for an average of 16 years. SRB members comprise 67% of the ranks of the tenured faculty. The non-tenured group of faculty has only six SRB members; and 50% of the non-tenured faculty teach in one of the five professional programs.

The 1983 report to the North Central Association states that 69% of the full-time faculty have terminal degrees or are candidates for one, but included in this number are persons with M.B.A., M.S.W. and M.S.N. degrees. Only 45% of the faculty hold a Ph.D. or M.F.A. degree.

The faculty devote much time and attention to their teaching and were praised by North Central as "dedicated, caring and hardworking" (College B, North Central Visiting Team Report, 1983, p. 18).

In January of 1977, an internal committee working with an outside consultant did an evaluation of administrative roles at the college. There had existed a faculty forum which made its recommendations directly to the board of trustees without going through either the dean or the president. That was replaced with an "interim" plan which is still in effect. The consultant recommended a clearer description of administrative roles, attention to interpersonal skills and the implementation of better internal management.

The structures of internal governance are oriented to participation rather than decision making and implementation. There has been great turnover in the ranks of the top administrators with four academic deans, three deans of students, and three directors of continuing education serving in a seven year period. Faculty members said this happened because "the faculty are so strong" (B02), "we have high expectations, we are understaffed, and there is a lack of clarification about what our priorities are" (B05).

Students

The student body in 1982 numbered 892, up from 666 in 1979. That year saw radical change at College B when the decision was made to focus on the five professional programs and change from a women's to a coeducational institution. Approximately 25% of the student body are now men.

The population has also shifted from a primarily residential student to 50% resident and 50% commuter. One third of the student body

are part-time students, and 80% of these are over 24 years of age. There were only 37 graduate students enrolled during the 1982-83 academic year, but during the summer session there were 155 in the program.

The alumni seem to feel a strong allegiance to the institution, but they all remember it as a women's college with an emphasis on personal development.

Summary

College B, at this time in its history, does not have a strong unified culture. It does possess some of the attributes Clark (1980) identifies in strong cultures. The small size of the institution and its long history, closely identified with the SRB and local community, contribute to its saga. Its Catholicism is liberal, humanistic and ecumenical; and at times it has emphasized its Christianity to the exclusion of its Catholicism. It has a commitment to egalitarian and participatory governance.

The major ingredients of a strong institutional culture which are missing are any sense of integration and continuity. College B is being pulled in many directions at the same time, and its recent past is eclectic. It is possible that if College B survives, this traumatic upheaval may provide the basis for its future culture. While this crisis of identity is in progress, the mission is ambiguous and the culture is weak.

The academic programs and the faculty are divided into two camps--the professional and the fine arts--with a very tenuous liberal arts

link in between. The student body has moved very quickly from homogeneity to heterogeneity. This can be seen on many fronts: resident-com-muter, female-male, traditional age-older, full time-part time, and arts oriented-profession oriented. The existence of divisive factions and rapid diversification work against a cohesive culture.

This is not to say that College B is not a good educational institution with many fine staff and strong programs. However, there are a multiplicity of forces at work and the institution has been coping with many issues without a cohesive set of values to guide its operation.

College C

Location and History

College C is located in Chicago at the edge of the city limits in a suburban environment. It is the direct descendant of a female academy begun in the heart of downtown Chicago in 1847, and it was chartered as a college by the state of Illinois in 1912. College C is named to honor its SRB founder, but most people associate the name with the male saint who was her patron.

The college occupied four sites before it moved to its present location in 1956. This move marked a new phase in the life of the institution and the present reality is quite disjointed from its original roots. The campus now occupies a large flat tract of land boarded on three sides by middle-income suburbs. The main building is a sprawling three story complex reflecting a style of architecture also seen in high schools, office buildings, and factories of the mid-1950s.

The character of College C has been very influenced by its move in the late 1950s and the turmoil which engulfed the United States, higher education and the Catholic church during the 1960s. Two issues which were central to the shaping of the institution during those crucial years were finances and governance.

Finances and Governance

In order to purchase the land for the new campus and construct the buildings, the SRB borrowed \$3.5 million in 1955. During the early 1960s, title to the property and buildings was deeded to the college, and the college was asked to assume payment of the remaining debt of over \$2 million.

In 1959, SRB members constituted 55% of the faculty, while by 1968 they comprised fewer than 24%. The resultant drop in contributed services combined with the hiring of a large number of lay persons increased the financial strains on the institution. In fiscal year 1965-66, there was a deficit of \$471,884 on an operating budget of less than \$2 million. By 1972, there was a trailing deficit of \$870,000 with an annual budget of \$2.5 million (College C, Archives).

Financial problems were exacerbated by governance problems. In 1968, the recently resigned SRB president, speaking at a faculty meeting stated, "The real problem for Catholic women's colleges is the close relationship between the Board of Trustees and the religious community governing body" (College C, Faculty Meeting minutes, 9/3/68). In the late 1950s, the governance structure called for a two-tiered arrangement

with members comprising the first tier and trustees the second tier. By custom, all five members belonged to the SRB as did all seven trustees. At the request of the SRB president, three lay trustees were added in 1966, but the by-laws were not changed, and the relationship between the SRB, the board and the college continued to be ambiguous. Members of the SRB leadership group were faced with many difficult issues in SRB governance and College C was not their only or primary concern (Fox, 1974, and Chekouras, 1985).

In order to break the stalemate, the SRB president resigned in 1968 with the stipulation that a study of the college be done with attention to finance and governance, particularly as these were intertwined with the SRB. "She also urged that a lay president soon be found for the College, since she thought this to be a necessary condition if the College were to move out of its parochial context and gain broader support" (Fox, 1974, p. 280).

The college had become a financial burden for the SRB, and the involvement and expertise of laymen were seen as a possible solution. "Faculty members were hopeful that the new lay members on the Board would be able to help the College financially in a short time" (Fox, 1974, p. 285).

A study task force worked with an interim lay president during 1968-69 to identify problems and propose solutions. The three major problems identified were: declining enrollment, unbalanced budgets and inadequate gifts and grants. In December of 1968, the trustees voted

that the institution should actively recruit men (College C, Board of Trustee minutes, 12/16/68). An issue of ongoing debate was who would assume financial responsibility for the large debt--the SRB or the board. The SRB agreed to continue underwriting the debt for two more years (College C, Board of Trustee minutes, 4/15/69). This finance question also affected decisions made concerning governance reorganization and the role of the SRB.

In May of 1969, a search committee composed of trustees and faculty members nominated to the board a layman for president with three alternate male lay candidates. The tenure of this president lasted for three years, which were filled with a combination of gains and losses. With the introduction of coeducation and new academic programs, the declining enrollment trend was reversed and the student body began to grow. The budget continued to show a deficit despite the termination of over 20 staff in October of 1971 (College C, Board of Trustee minutes, 10/16/71). The failure of fund raising efforts was also an issue.

In the minds of those who have traditionally provided gift support, such moves as coeducation, the changes in the life pattern of the religious, the move to a lay president, and the housing of mentally retarded on campus are all negative factors. . . . We have also lost many supporters from the alumni group because of our minority students. (College C, Board of Trustee minutes, 12/18/71)

In July of 1972, the lay president was terminated due partially to pressure from faculty and students. A short internal search resulted in the nomination of four SRB members connected with the college by a search committee composed of board members, faculty and students. The woman chosen was faced with the problems of: ambiguity of purpose and

identity, large financial deficits, unclear governance structure, and problematic relations between the college, the board and the SRB (College C, President's Report to the Board of Trustees, 6/6/72).

During the ten years of her presidency, the SRB president was able to reverse the direction of the college in a number of significant ways. The enrollment rose from 1140 in 1972 to over 2300 in 1982. The trailing deficit of \$870,000 was eliminated, and by 1981 the fund balance showed a surplus of \$41,000. The by-laws were revised in 1971, 1973, 1978, and 1980, and the college entered into formal sponsorship agreements with the SRB in 1977, 1979, and 1980. Gift income had still not grown significantly, and the previous base of support which had given principally for the sisters had not been replaced. (College C, Annual Reports)

Mission and Programs

Despite the fact that it was founded in the 1840s, College C was born out of the social and religious upheaval of the 1960s and the utilitarianism of the mid-West. The goals of the college focus on a theme of the "Meeting Place" which comprises three elements: religious tradition, liberal arts and career related academic programs, and the practice of community.

The college has always identified quite clearly with its Catholic heritage which is the dominant religion of Chicago, but it has sided with the liberals in the church. During the 1960s, College C sponsored the John XXIII Institute which brought leading religious thinkers from

all over the world to the campus. This event also contributed to the saga of the college because it was opposed by the archbishop of Chicago. When he called for its cancellation, a group of College C faculty met with him to speak in behalf of academic freedom in Catholic colleges. This confrontation fostered a sense of institutional solidarity and created faculty heroes.

A former head of campus ministry described the college's Catholicism as "open, interpersonal and exploratory, recognizing its own tentativeness, and self-examining (College C Annual Report 1974-75, p. 3). This is not to say that its interpretation of Catholicism is embraced by all of its constituents, for many of its publics are more traditional and conservative.

Academic programs at College C have been influenced by several philosophical and educational movements. In the 1930s, the college adopted the "Chicago Plan" inspired by Hutchins and others at the University of Chicago. During the 1950s, the college developed the Plan for the Liberal Education of the Christian Person which was based on the philosophical principles of Thomas Aquinas. The philosophical and theological pluralism of the 1960s marked the end of the Thomistic program. There is now a core curriculum of 38 semester hours which includes 6 semester hours each in philosophy and religious studies. There are three full-time male lay faculty in the philosophy department. Two hold Ph.D. degrees and a third holds an M.A. There are four full-time faculty in the religious studies department representing a variety of

religious traditions, including Roman Catholic, Lutheran, and Greek Orthodox. All four hold doctorates from secular universities.

Professional programs have always been offered at College C. Graduates were receiving teaching and normal certificates even before college level courses were offered. In 1935, the college took over a hospital school of nursing and became one of the first institutions in the state of Illinois to offer a four year degree in nursing. A criminal justice program was started in 1973, and subsequently programs in business administration and mass communication were established. The most popular majors in 1982 were business administration and nursing.

A weekend college serves an older adult population and a wide variety of evening classes are also offered. College C has always adapted to the needs of the working professional as noted in the 1931-32 Catalog: "Afternoon and Saturday morning courses are arranged to permit teachers and others professionally engaged to continue their work for a college degree without interrupting their professional work" (p. 7).

The third aspect of College C's mission statement deals with community. The implication here seems to be not only the student body and the faculty, but the civic community. Non-credit courses, offered since the late 1960s, have attracted as many as 1800 adults a year. A speech clinic serves the needs of area residents of all ages, and the cultural arts program provides tutorial services for grammar school and high school students. Summer camps are offered in basketball and volleyball to children, and there is a child care service for the children of college students, faculty and staff.

Faculty

The SRB constitute only 8% of the faculty at College C, and their contributed services accounted for less than 2% of the budget in 1981. That same year, the president was the only SRB member of the administrative team. Approximately 25% of the faculty have been at the college since the turbulent days of the late 1960s. A former administrator, commenting on faculty characteristics, made the following observations:

The college began growing and hiring faculty at a particular time in history and that period of growth was the late '60s. It was a period of activism and political involvement and the faculty at that time were very much that sort and type of people--very political, activist, vocal, Chicago based. (C09)

Approximately 50% of the faculty have terminal degrees and another large segment hold the M.S.N. or M.B.A. degree. Midwestern universities are very heavily represented and many faculty have degrees from the University of Chicago (15%). The emphasis is on teaching and faculty are described as "caring."

A phenomenon unique to a college of this type took place in 1979. At that time the faculty voted to unionize. The belief that their salary requests were not dealt with seriously by the administration and that their fortunes had not prospered as the college had begun to grow in enrollment and to erase the deficit were contributing factors to this decision. They did not affiliate with a national union and the faculty affairs committee represents their bargaining unit. A faculty member who has been at the college since 1956 commented that compensation has always been an issue (College C, Annual Report 1980-81, p. 12).

Students

The nature of the student body has changed markedly in the past 20 years. Enrollment has increased from 800 in 1966 to 2300 in 1982. In 1966, 34% of the students lived on campus, while in 1982 only 5% were residents. Approximately 40% of the students are now male. The area of Chicago in which the college is located is exclusively white, but 9% of the student body is black. In 1968-69, the student/faculty ratio had fallen to 8.6 to 1, while it is now approximately 13 to 1.

The college serves a wide range of student populations in classes from 8 A.M. to 10 P.M. during the week and Saturday and Sunday classes in the weekend college. Almost 50% of all the students are over 23 years of age, and a great many are part-time. In addition to their college work, students have family responsibilities, and the vast majority work at least part-time.

There is not a strong identification of female College C alumnae with the new coeducational reality that has developed at the new location. Even in 1970, the board minutes noted, "Alumnae giving has never been a significant factor in gift income" (4/15/70).

Summary

The institutional culture of College C is moderately strong despite the fact that it is not rooted in age and tradition. Although its students are diverse in age, they share the bond of first generation college students who seek a degree while they are also involved with careers and family responsibilities. Its culture is cohesive because of

its small size, its integration and its crisis of re-birth at its new location during the 1960s. The heroes of College C come from the ranks of the faculty who were instrumental in its re-birth. The struggle to survive financially, to attract a new clientele, to redefine the governance in relation to the SRB, and to stand up to the archbishop have contributed to its saga and sense of achievement.

The commitment to providing a quality education with career potential close to home and for the right price is what provides cohesion. The college has been described by an alumna as a "series of concentric circles" each representing a constituency (College C, Annual Report 1974-75, p. 4). The SRB is one of these constituencies, not because of the number of personnel and amount of contributed services, but because of the SRB's historic ties with the college especially during its time of struggle. College C is vital and vibrant but it is not rooted in tradition and its appeal is to the practical rather than the aesthetic.

Conclusions

Each of the institutions studied is the product of its history and contemporary circumstances which have contributed to its distinctive institutional culture. College A has the strongest, clearest culture and is closely tied to its SRB. The culture of College C is moderately strong, with the sense of pride brought about by the successful struggle for survival in the 1960s. College B has a weak culture because of its lack of continuity and integration caused by changes in mission, programs and clientele.

While all three institutions share the heritage and characteristics of the Neylan group, their sagas are unique. Although each made use of a representative committee in its search for a new president, each search was distinctive because of the diversity of cultures.

CHAPTER VI

INSTITUTIONAL CULTURE AND PRESIDENTIAL SELECTION

College A

Process

The 1981-82 search for a president at College A was dominated by the specter of the 1972 presidential appointment. The legitimacy of the presidency was seen as intrinsically connected to the care with which the search process was conducted. The chair of the search committee stated, "our entire process was to make this thing as much as possible, above and beyond criticism" (A01).

When the by-laws were revised between 1972 and 1974, a presidential search committee and its membership were specified. In 1980 near the end of her second five year term, the incumbent president presented to the board a tentative plan for the selection of her successor. She, perhaps more than anyone, was aware of the need for a smooth transition since "she had a very, very difficult entry into the position; absolutely terrible" (A08). This was because she had been appointed by the major superior, who had not even consulted the board of trustees.

The plan which the president presented to the board was based on John Nason's work Presidential Search (College A, Board of Trustee min-

utes, 1/19/81). Her proposal and its implementation were strictly "by the book." This search followed step by step all of the suggestions offered by Nason. The board of trustees set up an ad hoc committee to evaluate the needs of the college eight months before the search committee began its work. The entire board participated in a one day workshop on presidential selection conducted by Frederick Ness, director of the Presidential Search Consultation Service, before the search began. The letter of appointment to the president charged her with addressing the needs which were identified by the ad hoc committee on needs assessment. Finally, the search committee did a formal evaluation of the process they had used and made recommendations to be followed in future searches. The concern for the process was almost at the level of an obsession. Search committee members wanted it to be "beneficial," "peaceful," and "smooth."

The SRB Test

The by-laws of College A state clearly and specifically that the president must be "a member in good standing of the SRB." This stipulation is very much in keeping with the strong role of the SRB in the life of the institution. This requirement was whole-heartedly supported by the lay members of the search committee. "I think absolutely they would have every right to take the presidency" (A06). "I don't think it is a bad rule for a number of reasons. It projects the image, and I think this college has to stand or fall on its religious affiliation and its background. . . . I think it is a strength that the president is a sister" (A05).

In addition to the symbolic value of a sister president, there were two other factors which contributed to the support of an SRB president. The first was two strong SRB predecessors who were seen by many as institutional heroes. The sister president, appointed in 1955 to replace a priest president, served until 1972. One board member described her as "fantastic, a very able woman" (A01). An alumna board member praised her for her "seventeen years of magnificent administrative service exhibiting unexcelled ability that has brought College A to the position of academic excellence and leadership that the College now holds" (College A, Board of Trustee minutes, 8/14/72). Her abrupt removal added the crown of martyrdom to her other achievements.

The SRB president appointed in 1972 came in "to basically an armed camp, almost open rebellion" (A01). People later described her as a "gracious and able woman." "She could make tough decisions and stand by them. . . . She was the person with the steel in her spine who could do these things and I think really saved the college" (A05). During the ten years of her incumbency, she "did a fantastic job and won over 99% of those, lay and religious, who initially opposed her appointment" (A01). Two years after she stepped down from the presidency, this sister died of cancer.

The second factor which supported the acceptance of an SRB president was the large pool of qualified people who were nominated for the position. Lay search committee members commented on the talent within the SRB. "I was genuinely impressed with the depth of talent that this

order had. I thought there is a future for this college because of these people. We interviewed some very strong individuals" (A05). One search committee member who thought the SRB restriction might be too limiting conceded, "they are limiting themselves, but really with a lot of talent. I was amazed with the talent that the order has" (A07).

The restriction that the president be an SRB member was supported by the college community because of its symbolic value, the strength of past SRB presidents, and the pool of talented candidates in the SRB. It seemed fitting that with such a strong SRB presence and tradition, the president be a member of the SRB.

The Search Committee

Guidelines for constituting the search committee were drawn up when the by-laws were revised in 1973 (College A, Board of Trustee minutes, 8/6/73). The committee consisted of nine members: two members of the board of trustees, two members of the SRB, one member of the college administration, one member of college council (a committee consisting of the president, academic dean, treasurer, chaplain, and six elected faculty members--three SRB and three lay), the president of the parents' guild, the president of the alumnae association, and the president of the student council. A faculty member commented that "the membership of the committee represented every significant segment that had been involved in the conflagration of 1972" (A06).

The chair was a male member of the board of trustees. The second trustee was a female alumna, as was the lay faculty member chosen by the

college council. The two SRB representatives and the SRB administrator were also alumnae of College A. The committee was dominated by females (seven of nine) and alumnae (six of nine). There was some concern that representation on the search committee was not proportional to the role various constituencies should play in the selection process. Some search committee members questioned the value of having a student on the committee, especially since there were as many students as faculty members. The role and knowledge of the parents' guild representative was also questioned.

In reviewing its work, the search committee recommended to the board that in the future, the committee be expanded to include an additional trustee and an additional faculty member elected by the faculty at large (College A, Search Committee minutes, 4/2/82).

The influence of various constituencies did not parallel their numeric representation. Several search committee members agreed that "the faculty and the board were the most influential" because they "were going to work with the president" and "they were working here now and they knew the needs of the college" (A02). The SRB representatives were perceived as "very laid back. I am guessing that they (SRB leaders) told them not to exert influence" (A05). "The SRB's function was not to select the president of the college. Their function was only to exercise an absolutely necessary veto" (A06).

Structure

The structure of the search demonstrated the interplay between the board, the SRB and the college community--represented by the search committee. The power to elect the president resides, according to the by-laws, in the board of trustees. This is in conformity with "academic respectability" as defined for College A by the Middle States Association of Colleges and Secondary Schools. The board placed great faith in the search committee when the board charged them to present a minimum of three candidates in prioritized order (College A, Board of Trustee minutes, 1/19/81). The importance and power of the board and the search committee are the result of the crises which occurred in 1972 when the board was not consulted and there was no input from the college community when the new president was appointed.

In addition to the stipulation that the president must be a member of the SRB, the SRB played another role in that the SRB leadership group retains veto power over the search committee nominations. The process went smoothly in 1981-82 when the SRB did not exercise this power, but it is a concern of some that this power exists. One search committee member commented that if the SRB had rejected any of the nominees, "you would have had an enraged presidential search committee. Perhaps for the next time the congregation ought to delineate even beforehand what position they would take" (A06). During this search, the balance of power among board, SRB and college community was maintained, but there is still a fear that "the academic community will be subservient to the control of the order" (A06).

Presidential Qualities

The qualities sought in the presidential candidates were developed very systematically from a study of the needs of the college. A subcommittee of the board worked with a variety of college constituencies to identify four primary needs: recruitment, retention, planning and financing. With these needs as a background, the faculty were polled on the qualities needed in the new president. The job description identified the following:

Strong commitment to the concept of liberal arts education in the independent college, demonstrated leadership qualities and administrative expertise, manifest skills in interpersonal relations, willingness to take the initiative in raising funds for the College from both public and private sources, and capacity to lead an academic institution to a high level of excellence. (College A, Search Committee minutes, 10/1/81)

None of these expectations is unique or distinctive, but the process of arriving at this list helped the college and the search committee to focus its energies and expectations.

An additional quality emerged during the process which can be traced directly to the incumbent president. In addition to the controversy surrounding her appointment, she had always felt at a disadvantage because she did not have a terminal degree. A search committee member commented, "She (the president) was the one who really confirmed our decision that we needed a Ph.D. because when you are out there with your peers at meetings and so forth, those letters mean a lot as far as acceptance" (A02).

Interesting distinctions in the qualities sought were made along the lines of gender. "Men thought that we needed a really good fundraiser" (A05), "someone that can go out and approach corporations and ask for \$100,000" (A07). Women wanted "somebody who is good and is going to represent a quality type of education" (A05).

A final quality which was identified as important by some search committee members was "a desire to be a president" (A07). This was somewhat problematic because it is the practice in the SRB for sisters to be assigned to a particular position by the major superior with little or no input into the process. None of the nominees had any experience being interviewed for a position or actively seeking out an appointment.

The qualities that College A sought in a president were influenced by its liberal arts tradition and sense of a small community. The recommendations of a strong predecessor were taken quite seriously. Fund raising ability and assertiveness were also considered important by some, but they were not the primary requirements. The stipulation that the president must be an SRB member provided assurance that most of the qualities of the institutional culture would be preserved. Commitment to the liberal arts completed the group of stipulations.

Nomination and Selection

The search committee solicited nominations from the entire SRB and the College A community. All nominations were directed to the lay chair of the search committee. The board decided "there should be some confi-

dentiaity of the the number of people who might nominate a person" (College A, Board of Trustee minutes, 9/22/81). In all, 417 nominations were received for 49 sisters (College A, Search Committee minutes, 10/21/81). The committee decided to interview all 11 nominees who agreed to become candidates and submitted resumes. "In the future, I think we would be a little more discriminating and not interview 11 people, but we were new and we were anxious to see the whole thing succeed" (A03).

The next step was for the search committee to nominate three candidates.

We all knew the three that we wanted the council and the board of trustees to look at, but our hardest job was prioritizing the three candidates. It wasn't that we couldn't agree on the priority, it was putting into words why this sister would be our first, second or third choice. (A02)

All three nominees held terminal degrees in a liberal arts area, and the first and third nominees were employed at the college.

The first nominee was selected as president. She had served at the college in a variety of roles for 23 years. She had been a faculty member, chair of the English department, dean of development, and academic vice president. She has a personal knowledge of College A, its history and its traditions. She is perceived as "intelligent, a good speaker and nice with people." The search committee described her as having "a rapport with all constituencies" and because of her development background, a "great potential as a support-generator" (College A, Search Committee minutes, 12/4/81). She had been academic dean, "and

most of the sisters on the faculty thought that the dean was the best qualified person to be the president" (A01).

The new president of College A represents its strong traditional, Catholic, women's, liberal arts culture. It is difficult to imagine a president at College A who is not an SRB member with deep roots in the college. She is a very warm and friendly individual who embodies the tradition and culture of the institution in her very person.

Summary

The presidential search at College A was controlled by the strong clear institutional culture and an obsession to avoid the turbulence which was caused by the controversial presidential appointment of 1972. The by-laws severely limited the scope of the search, but this was well accepted by the college community. The committee was scrupulous in its attention to the process. Because the culture and the guidelines were so strong and clear, there were no signs of substantive disagreement on any major issue.

College A is so clear about its mission, and its major constituencies are so homogeneous that the selection was rather simple and straightforward. The revised by-laws of 1973 articulated a balance of power between the board, the SRB and the college community which, while not perfect, is very functional for the present. If the pool of qualified SRB members were to decrease significantly before the next search, or if the SRB exercised its veto power, this balance of relations would be disturbed. The overall stability of the institution dominates its culture and its selection of a president.

College BUnity and Clarity

The selection of a president at College B was marked by many struggles because of the lack of a strong institutional culture. All of the constituents agreed that the greatest need was for "someone to pull the college together" (B06). "We needed to unify within and to present a clear public image" (B08).

Programs were one area where this unity was needed. "We were trying to find somebody very balanced who would take a look at the liberal arts and humanities as well as one who could push and would have novel ideas about how to market the computer and the business" (B02). "Everybody was concerned about carrying on the excellence that we had, and everybody was also concerned about going forward. We were looking for new ideas, but ideas that were not foreign to the background of the college" (B06).

An issue which became a focal point in regard to a clear image of the college was whether or not the president had to be a Catholic. Initially the board of trustees simply indicated a preference for a Catholic, but when the search committee questioned this, the board voted by a margin of 19 to 13 "that the next president of College B must be a Catholic" (College B, Board of Trustee minutes, 7/15/83).

There was a great deal of discussion on the search committee over this mandate because some members felt, "We should get the best possible person for the job, whatever their religion, as long as they could fur-

ther the mission and goals of the college" (B02). Also, there "were several long discussions about what it meant to be a Catholic" (B05). Was it a matter of being baptized or of being a practicing believer? Other members were less philosophical and said simply, "The board was trying to project an image" (B01).

Another controversial issue which concerned "image" was whether the president should be a member of the SRB. "There were some who felt it would be more faithful to the history of the institution to have an SRB member. Others felt it would give the institution more freedom not to have an SRB member" (B05).

Search committee members expressed a variety of opinions about who favored an SRB member and why:

Regardless of qualifications, regardless of anything, the crazy board was going to go primarily for a nun. I am not sure it wasn't pretty much an SRB decision from on top (to have an SRB president). You know very well that an SRB member with all of the years of tradition and history here is going to raise more money. (B02)

I felt that it was the SRB members both on the search committee and on the nominating committee who kept pushing for the most open kind of search. (B08)

I think there was a need on the part of the local civic community to have a sister be president of College B. (B05)

Several people emphasized this need to appeal to the local civic community. "It is important to know the community," and "it was important that the person be someone who would be acceptable to the local civic community because we rely a lot on them" (B05).

Factions

This search for unity and clarity was complicated by the number of factions which were competing for power and influence. Search committee members responded to these pressures by "suspending whatever prejudices we had" (B05) and "trying to be objective" (B04). The terms "fair," "unbiased" and "objective" were a theme among the members of the search committee.

There were at least four major points on which the college community was divided. There was a strong internal SRB candidate who was opposed by many. There was a power struggle between the board and the faculty. Faculty were divided internally along a number of lines; and finally, the circumstances of the departure of the outgoing president were controversial.

The only internal candidate was an SRB member who had been the second choice for president in the 1977 search. From the beginning, there was "frustration that the board had already made up its mind" (B05). The search committee chair "received numerous telephone calls from board members stating their desire to conduct an internal search. . . . Several committee members stated they would have to resign from the Committee if the Board of Trustees decided that the search will be internal only" (College B, Presidential Search Committee minutes, 6/28/83).

This board support for the internal candidate was resisted by "a lot of pressure from internal people who didn't want this internal per-

son" (B01). "The major issue internal to the college was how she would relate" (B05), and a fear that she couldn't unite the college. "Ultimately it was a personality issue" (B05).

The by-laws of College B call for a search committee of nine members: two trustees, two faculty, two staff, one alumni, one student and the chair of the board. The search committee was to present candidates to a nominating committee composed of five board of trustee members, who would then present nominees to the board of trustees (College B, College Manual, pp. 19-20). Fairly early in the process, "the executive committee of the board of trustees requested that the search committee present names of candidates to the nominating committee in non-ranked order" (College B, Search Committee minutes, 10/20/83). This stipulation was probably influenced by tension between the board and the faculty. The opinion was stated by many that, "the faculty have too much voice in the search process. Trustees ought to take a greater role and responsibility for the selection of the president" (B10).

The faculty perceived that in relation to "insight, foresight and an understanding of the total picture, the strongest people in both presidential elections have been faculty." But some faculty believed that the board "didn't give a hoot what the faculty thought" (B02).

The faculty were not a united group because they represented a variety of allegiances. Of the two faculty representatives on the search committee, one taught in a fine arts department and had been at the college for 20 years; the other taught in a professional field and

had been at the college for two years. Reflecting on the faculty election of search committee representatives, a faculty member observed, "The faculty elections had already been discussed by the political factions of the faculty. They had it all figured out" (B06).

The faculty split along program lines because "there was some concern that when money was allocated, and budgets were designed and even in terms of scheduling, some departments were favored over others. So there was a real desire that whoever was elected president would not have biases toward one area of the college" (B05).

Finally, faculty were divided over support for the internal candidate. One non-faculty search committee member observed, "I was just really surprised by the lack of objectivity. People who were loyal to the internal candidate were so condemning of others. They didn't give the other candidates the benefit of the doubt. Other faculty just did not want this internal person" (B01).

The resignation of the incumbent president had also divided the College B community. She was perceived by some as "a woman of vision, who turned this college around and brought it out of the deficit and put it where it was working and it has a good cash flow" (B02). Others believed that she had favored the fine arts programs to the detriment of other concerns and that she had made "decisions which divided the campus in half" (B05). Some members of the board believed that "she had not been honest with us" (B07). These feeling were partially responsible for the presidential evaluation done in the spring of 1983. A trustee observed, "We tend to do an evaluation when we are in hot water" (B08).

Because there were such ambivalent feelings toward the incumbent president, there was also division about what her successor should be like. One long term faculty member lamented the fact that the outgoing president "did not understand the college better." Perhaps having "one of our own" would remedy this problem. When the president "left, she was not on the best of terms with the trustees" (B10). The trustees felt that the new president had to be someone they could support wholeheartedly.

The Process

College B also experienced problems with its search process. The presence of both a search and a nominating committee was one cause of conflict. "We tend to complicate things. In the end, the search committee was saying we are supposed to do this and the nominating committee was saying we are supposed to do this" (B08). One search committee member said, "I felt very used. We put a lot of time into the search over a long period of months and the nominating committee never sat down with us to talk about our own individual and collective perceptions of strengths and weaknesses of the candidates. I wouldn't be involved in a search again" (B09). The consensus from all quarters seemed to be that "the structure was really clumsy" (B01).

The presence of two committees was only one of the issues which hampered the process. The chair of the board, who was an ex-officio member of the search committee, "never showed up for the meetings" (B07). Many believed that he had already made up his mind in favor of

the internal SRB candidate and saw the search process as a "waste of time." This caused some members to say, "I wish the board had been a little more involved in the process" (B01). "If there were more board members on the search committee, you could start arguing right in committee and then you know where the chips fall. All that work we did was just a facade" (B02).

Other members of the search committee were more optimistic about the process. "I saw people in the process of our working together suspend judgment and really try to work honestly for the good of the college" (B05). Some members brought a different perspective to the work of the committee.

One of my big contentions all along was even if it is the internal candidate who has been tapped for this and we are just going through the motions, the more work we do would make everyone see that she was the best choice. I was really relieved to know in the end that she was a good candidate. (B01)

"I feel very satisfied with what we did. I don't feel that it was a waste of time at all. The college needed to go through a search even if the results were the same if the college hadn't gone through the search" (B06).

The Selection

After conducting telephone interviews with five candidates, the search committee brought four candidates to the campus where they were interviewed by members of the college community including most members of the nominating committee. One of the finalists was a male religious who withdrew in the final stages of the process because he was elected to a leadership position in his religious community.

The three remaining finalists included the internal SRB member and two lay men who each held positions of academic leadership in other Catholic colleges. One of these men was the choice of faculty and staff, having received 26 of 44 first place ratings from faculty and staff who participated in interview sessions. The internal finalist received only 15 first place ratings. (College B, Board of Trustee minutes, 1/27/84)

The search committee passed on all three candidates to the nominating committee. Many search committee members felt they would not have been able to come to a consensus on the priority of the candidates if they had been called on to do so "because there were some very strong pros and cons for each candidate. I think everybody was happy we didn't have to make the decision" (B01). "I think it would have been divisive to the institution if the search committee had to make the decision because we represented, right up to the end, the various points of view in the institution" (B05).

Of the three candidates put forward by the search committee, the nominating committee presented the internal SRB member and the layman favored by the faculty and staff to the board. The board interviewed both candidates at length and then spent several hours in closed session discussing the strengths and weaknesses of each candidate (B10).

By a vote of 21 to 2 the internal SRB member was elected the fourteenth president of College B (College B, Board of Trustee minutes, 1/27/84). She is a woman who served at the college since 1973 as a fac-

ulty member, chair of the education department, director of development and vice president for institutional advancement. At her request, she was given a three year contract. It had no particular written stipulations other than the general responsibilities outlined in the College Manual.

Summary

The presidential search at College B was difficult because of the lack of a strong institutional culture and the many conflicting forces at work within the institution. The board decided that clarity of image was important and that to accomplish this the president must be a Catholic. The presence of a viable SRB candidate who was known by the local civic community provided a further opportunity to make a strong symbolic statement about the college and its traditions.

The choice of a controversial internal candidate did not solve the problems of internal conflict. In some ways, the choice may bridge some of the tensions because the president is among the more senior faculty (11 years), comes from one of the professional departments (education), and is perceived as supportive of the fine arts. But she was clearly not the choice of the majority of faculty and staff.

The principle of checks and balances, which is built into the two-tiered structure of the board, is mirrored in the two committee search process. Both structures seem to confuse and complicate rather than clarify and strengthen decision making because there is ambiguity concerning power and responsibility. The board and the search committee

do most of the work, but the corporators and the nominating committee have all of the power. The fact that many people participated in the search process only served to draw attention to the fact that people perceive the college and its needs and goals differently.

The presidential search at College B was a microcosm of the forces at work in the institution. All desire to save what is good of the tradition and to move ahead to embrace what is important for the future. The pioneer individualism of College B and the weak institutional culture make it extremely difficult to come to any consensus on what should be preserved and how the new relates to the traditional.

College C

Funds and Faculty

Two major issues dominated the search for a president at College C. These were the high priority placed on the need for successful fund raising and the strong influence of the faculty in the search process. These forces were intertwined because of the existence of a faculty union which had salary increases as its first priority.

"Demonstrated competence in fund raising" was listed in the Chronicle ad, but more significant are the comments of search committee members. "Among the highest priorities was the economic development of the college" (C03). "We were all looking for somebody who could raise money" (C12). "Our highest priority need was development, meaning fund raising. Our history in terms of fund raising had been rather bleak, and we felt that we needed a new and creative and rather aggressive

approach to fund raising" (C02). "I would say financial support of the college was a major concern" (C04). "One of the expectations and one of the burdens on this person was fund raising" (C07). "There was a need for fund raising. Clearly the endowment for the college was not where we would want it to be. If the institution were to survive, we really had to look at the development efforts" (C06).

The primary means for measuring fund raising ability was judged to be successful past experience. "We wanted someone with a track record as well as an interest in some creative forms of fund raising" (C02). "We were looking for somebody who had a variety of experiences. Preferably somebody who was not looking for the first time at issues having to do with financial support" (C04). "We wanted somebody with an acceptable track record" (C01).

There was a strong consensus among search committee members, both faculty and non-faculty, that faculty members were the most influential group. "I would say there was every attempt to listen very carefully to the voices from the college" (C04). "I think the committee was very open to the faculty input. What we said meant something" (C02). "I would say the influential people were the faculty people who were the so called 'old timers' at College C" (C03). (Of the four faculty members who served on the search committee, one came to the college in 1957, two in 1964 and one in 1965.)

It was very important to search committee members that the faculty would be able to support the presidential selection. Several spoke of

the importance of faculty support. "I thought it was important to have someone who would be able to win the support of the faculty" (C11). "I think that the faculty persons were real significant because I believe that the heart of an educational institution like College C is its faculty. Unless there is an acceptance by the faculty, it is just not going to work" (C06). "I feel that the faculty, especially the long term faculty, has a very strong sense of the college, and I think that we have a very uniquely committed faculty here" (C02).

At the top of the faculty's priorities was the issue of salaries, although explicit mention of this was made most often by non-faculty search committee members. These persons commented on their perceptions of faculty priorities. "Faculty were very concerned about salaries for the present and the future" (C03). "I think the faculty wanted someone who would clearly attend to some of the external needs of the college--financial, salaries--so that money would be there so that they could get the kind of recompense that they wanted" (C11). "There was a naive assumption that if we can get somebody to bring in all of the money that we have been talking about in development for years and years and years, that is going to take care of the faculty salary. We are all going to be paid what we should be paid; we can get our 12 and 15% increases" (C12).

Faculty salaries had also been the issue which caused the faculty to unionize. The presence of the union was felt during the presidential search. "Some of the faculty who were elected to the search committee

were two of the most vocal people on the whole union question" (C12).

"The faculty let people know when something doesn't strike them as quite right, and I think the very fact that we have a unionized faculty is a bit of a surprise to some people" (C04).

Other Needs

While the search committee was heavily influenced by the faculty and very concerned about the fund raising potential of the candidates, they were also aware of other issues. External image, planning and someone who would "fit in" were all seen as important.

Search committee members made the following observations: "I think the house was very much in order inside, but outside the house we weren't in very good shape. I don't think we projected ourselves well to the community. We had to become more visible" (C08). "We were looking for somebody who would represent the college outside of the campus" (C04). The connection here to fund raising is clear, but some people maintained it was "more than just fund raising" (C01).

Committee members also commented on the need for planning. "There was no planning process, there was no data, no automation for a college that size" (C10). "What I heard was a need to look to long range planning for the institution and therefore a president who had demonstrated that ability" (C06). "We had to continue in a growth mode by getting into the more popular majors" (C08). "The committee was very alert to how the college had changed during the past ten years and saw the need to continue developing new academic programs" (C03).

The concept of someone who would "fit in" was explained in reference to three variables: Catholic, private and liberal arts. The attitude toward a Catholic was positive but passive. The chair of the board said, "I thought it would be nice to have a Catholic, but if Mr. or Miss or Mrs. Wonderful came along, I don't think that would have been a problem" (C08). Another board member reflected, "I do feel that we were looking for someone that was a Catholic, but again, if we had found a good person and his philosophy did not directly contradict College C, I think that would not have been a major issue" (C07).

The other circumstance related to "fit" was experience at a liberal arts college. "We all felt a strong need that the candidate for the presidency would be somebody with background and traditions similar to College C--private, usually smaller" (C03). "Certainly we wanted somebody who would have a strong commitment to liberal arts education. Somebody who had worked in a setting, if not the same, then with similar characteristics to ours" (C02). One candidate from a large public institution was brought to campus for an interview, and a search committee member later commented, "I remember thinking at the time that if we were that against somebody coming from a public university, why did we pay \$400 or \$500 to bring him here in the first place?" (C12).

A final topic which merits attention is the question of SRB candidates. The chair of the search committee explained:

An important conversation that took place at the first meeting of the search committee was to really address head on the question of an SRB member. There was concern in the search committee that the search be an open search; that there would be no preconceived notion that an SRB member would be found hidden in the wings and foisted on the search. (C06)

The notation appears in the search committee minutes, "It was agreed that if the qualifications of an SRB applicant are equal to that of other applicants, she will be the preferred nominee" (11/30/82).

There was at least one search committee member who believed that an SRB member did not have much of a chance because of the hostility toward the incumbent SRB president over salary issues.

I am not sure that if God had been dressed up as an SRB member, she could have survived within the college with the temper being what it was at the time. They had been through many salary negotiations and had gotten into unionization, and I think that because of unionization and salary difficulties this was a difficult place for any sister to come on board because I think they tied everything into this past president. (C07)

One of the five finalists was an SRB member, but other members of the search committee offered other reasons for her not having been selected.

The Process

Two difficulties arose in relation to the process used at College C. The first was a minor problem having to do with the large size of the search committee (15). The second was the more serious concern that the committee felt there was only one candidate they could recommend to the board of trustees.

The institutional by-laws contain no stipulation about the presidential search committee, but a committee consisting of board members and faculty had been used in 1969 and a committee of board members, faculty and students was employed in 1972. The executive committee of the board proposed a 15 member committee consisting of: 4 trustees, 3 faculty, 2 SRB members, 1 major administrator, 1 professional staff, 1

operating staff, 1 alumna/us, and 2 students (one to be selected from the older student population). One of the SRB members was also on the faculty, thus bringing the number of faculty to four. Four of the committee members belonged to the SRB.

Perhaps the size and composition of the committee reflected the "Meeting Place" theme of the college. All constituencies were represented in a very democratic way. The operating staff even petitioned that they be allowed to have a second member since their representative was also serving as secretary to the search committee and this would limit her participation in discussion. Several trustees commented on the size of the committee. "It was a different kind of experience than the typical role you expect in hiring somebody--a very unwieldy kind of group, not difficult people, just so damned many of them" (C08). "It was unwieldy with 15, but to have it much smaller suggests that only one segment of the institution would be represented. If you have one half faculty and one half board, you are missing another segment" (C06).

The issue of the number of finalists was more serious. The search committee brought five candidates to campus, and they were interviewed by the committee and many segments of the college community. The finalists included: (1) an SRB member who was academic vice president at a Catholic college, (2) a layman who was academic vice president at a private college, (3) a lay woman, a former faculty member at College C, who was administrator of an interinstitutional college consortium, (4) a layman who was vice president for student affairs at a large public uni-

versity, and (5) a layman who was academic vice president at a Catholic college. All five held terminal degrees.

"The initial thought was that we would bring these five in and some would be eliminated through the interview process, but then we would reinterview some. It was never thought initially that we would reinterview only one" (C12). "I would have liked to have had more candidates fully supported by the search committee to bring to the board for its action; and let the board become more engaged in the next step" (C06). While the board could have rejected the nominee, the search committee "in effect told the board, you have one person to choose from unless you want to go back and look at some of the people you haven't looked at or unless you want to reopen the search; and that was never considered" (C12).

How did this happen? "In retrospect, I think we had backed ourselves into a corner. I think we all had some reservations but we thought he was the best of the lot" (C12). "It seemed like perhaps the best logical choice, but my own affective reaction to it was not positive" (C11). "I think there was an implicit understanding that somewhere in this group of 50 some-odd applicants, there must be somebody who is qualified to be president of this school." No one even considered in the final stages "maybe we ought to reopen the search" (C12).

The deciding issue in the search committee selection was fund raising. "I think the thing that really worked against the other candidates were that they had no fund raising experience. I think in retro-

spect that we were kind of mesmerized by some of the stuff on the successful candidate's resume. I can still remember all of these dollar signs with zeros after them" (C12). "He had a track record of raising several hundred thousand dollars, and that was what we were looking for" (C01).

The weight of recommending only one person was a heavy burden. "I felt so responsible, and as we got closer and closer to making the recommendation, it became very difficult" (C06). "The first thing I learned from the experience is not to be on another search committee. It is very, very difficult" (C02).

The search committee nominated to the board the layman who was academic vice president at a private college and had a "track record of fund raising." This nomination was approved by the first tier of members representing the SRB, and the board of trustees elected him to the presidency by a vote of 12 to 4 (College C, Board of Trustee minutes, 4/29/82).

Summary

College C has had a history of financial problems since the mid-1960s. While careful management and enrollment growth had eliminated the trailing deficit and had balanced the operating budget, endowment growth and faculty salaries had continued to lag behind. College C had a number of general qualifications which they sought in a president: Catholic, external focus, private, liberal arts college background; but fund raising, primarily so that faculty salaries could be increased, became the overriding concern of the search.

In some ways, this direction was based on a belief that a new leader could make the institution different. College C had always been tuition driven, and it had never enjoyed significant private gift support from alumni and friends. Its strength lay in its programs and its constantly growing enrollments.

The institutional culture of College C, while not rooted in long tradition, is nevertheless clear. The entire college, led on by a strong "fiesty" faculty, sought out someone who could present the institution well to external constituencies and thus raise much needed funds.

Influences on Presidential Selection

There were many vicissitudes involved in the selection of the college presidents in the three institutions studied. No amount of planning or attention to process can assure that the person selected will be "right" for the institution at this particular time in its history. In this study three major forces emerged which influenced the process of presidential selection: chance, reason and institutional culture.

There are some events beyond the control of the institution and the candidates. Perhaps College B would have selected the male religious who was a finalist if he had not withdrawn because he was elected provincial. The president of College C noted, "It was more of a fortuitous thing that College C was looking for a president at that time and advertised when I was looking" (C10).

The establishment of search committees and the systems whereby they draw up advertisements which enumerate the qualities sought are

preeminently rational processes. The products of these rational endeavors are remarkably similar. With the exception of a few minor points, the presidential qualities sought at Colleges A, B, and C are almost identical (Appendix H). Many search committee members, especially at Colleges B and C, found the task of screening resumes quite tedious because the general parameters were so clear and objective that little discretion was necessary.

It is only at the level of the institutional culture that the colleges and the searches begin to take on their distinctive characters. The philosophy, values and traditions of the institution dictate which issues will dominate the search.

Since this study was done well after the completion of the three searches, it is not clear that the participants were as aware of the dynamics while the search was in progress. Several search committee members at Colleges B and C used the term "naive" to describe their own consciousness during the search. The issues referred to include: naivete concerning the political realities of the institution, naivete about the subconscious motivation of search committee members, and naivete about the techniques used by candidates to secure presidential appointments.

Many times the culture is so all pervasive that search committee members are not conscious of it. Fish do not see the water in which they swim. The rational assessment of needs should be supplemented with a more affective assessment of culture. Questions might include: what

does the institution value? how has history shaped the present reality? which constituencies are influential? what are the organizational norms? and what are the patterns of communication? This is perhaps one of the contributions that an external consultant could make to the presidential selection process.

While chance and reason do influence the vicissitudes of the process of presidential selection, it is the institutional culture which has the greatest effect. Most of the important dynamics in the three searches studied can be linked directly to the culture of the three institutions. Clear, strong cultures tend to produce simple, straightforward searches, while conflict and ambiguity of culture tend to manifest themselves in more complicated and controversial searches.

Because of the important role which SRBs play in Catholic colleges, this element of the culture was singled out for special attention. Chapter seven examines the influence of the SRB in these three Neylan colleges and the role which they played in the presidential search and selection.

CHAPTER VII

THE SRB AND PRESIDENTIAL SELECTION

College A

The SRB

The SRB of College A can be described as a conservative community. A long time faculty member commented, "People in the public see the congregation as quite conservative" (A06). One external sign that symbolizes this is that all members wear a traditional habit and veil. All of the sisters take religious names, and family names of sisters do not appear in any printed material. All members of the college community always refer to "sister."

The congregation is committed to corporate apostolic endeavors and there was no evidence that SRB members are involved in individual apostolates. Members of the congregation are assigned to their positions by the major superior with little or no input into the process. As an SRB member describes the system, "As religious, especially in our community, you just had an appointment, and that was it; and you just did the job, and that was it" (A03).

Some individuals speculated that the conservative nature of the Philadelphia archdiocese influenced the SRB. "The Philadelphia climate

does not engender great strides of progressiveness and liberality" (A06). However, it was also noted that there are many other congregations in the archdiocese which are much more liberal. Philadelphia provides a supportive environment for a conservative congregation, but it does not cause the congregation to be conservative.

The SRB and College A

Formal Power

The SRB owns the property and buildings of College A. While the institution has been self-supporting, the major superior has said, "If there were ever any financial problem, the congregation would step in" (A04). While the college is incorporated separately from the SRB, "the sole member of the corporation is the SRB" (Revised Articles of Incorporation of College A, April 1983).

According to the by-laws, one half of the 22 members of the board of trustees must be members in good standing of the SRB. The by-laws also contain an explicit statement regarding the assignment of members of the SRB. "The provisions of Canon Law and of the Constitution of the Congregation shall not be abridged with respect to assignments of members of the Congregation in connection with the College."

The major superior, by virtue of her office, serves as chair of the board of trustees. As noted previously, this practice was a point of controversy when the by-laws were being revised in 1972-74. In 1973, the major superior "noted that this would be a very sensitive point in

the Community if the Mother General relinquishes her position as Chairman of the Board" (College A, Board of Trustee minutes, 4/16/73). At that time, one half of the members of the by-laws revision committee were opposed to this stipulation, and even today some members of the college still believe that it gives the SRB too much influence over the college.

The large number of SRB members employed at the college and the consequent amount of contributed services also strengthens the power of the SRB at College A. There are approximately 63 SRB members employed at College A. They constitute 53.6% of the day division faculty and hold almost all of the major administrative positions. Their contributed services comprise 20% of the educational and general revenues of the college (College A, Middle States Visiting Team Report, 4/5/84).

In addition to the funds provided by contributed services, the SRB recently made a significant contribution to the college's three year capital funds drive. "Mother (the major superior) pledged \$33,000 which would be \$1000 a year for each sister on the board" (A08).

The SRB has an extremely strong legal, financial and personnel position at College A. It owns the college, controls the board, holds almost all major positions, dominates the ranks of the full-time faculty and provides a significant amount of the institution's funds. Stated simply by one SRB trustee, "The college belongs to the SRB" (A04).

Informal Influence

College A is more than a possession of the SRB. It has great symbolic and practical value. "This is the center of this part of the order. . . College A sits up on the hill. They are committed to that college. That college wouldn't survive without them" (A01). The physical location of College A ties it closely to SRB influence. "The college is here; the motherhouse is here; the retirement home is here" (A01). In some ways, all three are intertwined parts of the same reality.

Two pragmatic reasons given by members of the SRB for their commitment to College A are: "we send our sisters there for education," and "most of the vocations (women entering the order) in the past years have come from the college" (A04). Not only does the SRB support the college, but the college helps ensure the continuance of the SRB and the education of its members.

On a more subjective note, "The mother superior is a graduate of the college. She taught here as a lay person, and she really has a soft spot in her heart for the college and will continue to try to keep it staffed with sisters" (A08).

The physical, symbolic presence of 63 women in blue habits is very strong. This strong presence makes it very clear that the college belongs to the SRB. The major superior stated that the goal of the SRB is "to in every way form every facet of the student's life" (A04), and they seek to accomplish this by exerting a strong influence over all aspects of the college.

The SRB and the Search

Formal Power

The presidential appointment of 1972 raised the issue of the relation of religious obedience (actions governed by the vow of obedience taken by members of religious congregations) to administrative authority. "There seems to be a conflict between the Constitutions of the religious congregation which specifies that all appointments of Sisters to any office shall be made by the Mother General, and the By-laws of the College" which state that the president is appointed by the board of trustees (College A, Board of Trustee minutes, 8/14/72).

In addition to this moral and legal concern, the opinion was expressed at that time by the mother general that "no one knows the Sisters as we do, and that the way to select the President would be to have the Community make the appointment and have the Board approve it" (College A, Board of Trustee minutes, 8/14/72).

The committee that drafted the revised by-laws in 1972-74 had to come to terms with these conflicts. "The need to preserve on the one hand the canonical right of the religious superior to make religious assignments and on the other, the academic procedures recommended by the Middle States Association was discussed at length" (College A, By-laws Revision Committee Report, 12/2/72). The sister who was the mother general during the 1982 presidential search, had been a member of the board of trustees in 1972-74 and served on the committee which drafted the

revised by-laws which called for a presidential search committee. In her January 7, 1982 letter to all SRB members concerning the presidential selection she states, "The final selection, conducted within the framework of religious obedience, will be made at the next meeting of the Board of Trustees" (College A, Letter of the Mother General, 1/7/82).

The formal procedures for the selection of a president at College A give the SRB three extremely important powers. As was mentioned earlier, the president must be a member in good standing of the SRB, and the SRB leadership must approve the nominations of the search committee prior to the election of the president by the board. The third prerogative is that the major superior appoints four of the nine members of the search committee. As major superior she appoints the two SRB representatives, and as chair of the board she appoints the two board members. While the major superior of the SRB does not actually select the president, she has the power to significantly influence the process; and no one could be appointed without her support.

Informal Influence

In addition to considerable formal power, the spirit and practices of the SRB also influenced the search. A search committee member relates how the committee chose a meeting place: "We chose to meet at the motherhouse rather than meet here at the campus. We didn't want the public to know the candidates we were interviewing. We wanted to keep it as quiet as possible, and the sisters volunteered the motherhouse, and we accepted it" (A02).

Although many perceived the SRB members on the search committee as "laid back," their opinions still carried a great deal of weight with some. "The sisters from the council were influential because they knew these candidates. You could ask the sisters, 'is there anything we should know about these sisters we are choosing that would rule them out?'" (A02).

The informal networks of the SRB were also involved. "Some of the sisters nominated their good buddies" (A01). And some of the search committee members felt that the credentials submitted by several of the candidates were not presented in a professional manner. There was an assumption that people knew the candidates and detailed information was not necessary. This may have been true of SRB members, but other search committee members felt at a loss (A06).

Because of the way SRB members are usually assigned to a position, the process used by the search committee was foreign and intimidating to many. One nominee wrote to the search committee, "It will take awhile for us to become comfortable with the procedure since it is so different from anything in our previous experience" (College A, Letter of a Presidential Nominee, 10/21/81).

The practice and the language of the SRB stress obedience, willingness to serve and doing the "will of God." One search committee member responded sympathetically to this lack of assertiveness by trying to draw candidates out and help them to enumerate their strengths and accomplishments. Another commented, "I find it difficult to believe

that women who are so educated, professionally and academically and who are very good religious cannot immediately separate some sort of idea of direct obedience from the idea of how can I assert that I would like to be president and think I could do it well" (A06). All three finalists did express some desire to be president, but throughout the search the committee had to adapt the process to a group of women who had no experience of actively seeking a professional position.

Summary

The SRB has a great deal of formal power over both College A as a whole and the presidential search process in particular. In addition to its legitimate authority, it also exercises very strong informal influence. The formal structures, the number of sisters, their dedication to the college, and the respect in which they are held by all serve to enhance their prestige and influence. Even though College A is separately incorporated and has a board separate from that of the SRB, there is little question that the SRB owns and runs College A.

The manner in which this search was conducted was affected by the norms and practices of the SRB. While there was no inference that the leadership of the SRB had a favored candidate, if they did, it would have been quite easy for them to see that she was chosen as president. Despite the existence of a representative search committee, the SRB still plays a dominant and powerful role in the selection of the president at College A.

College BThe SRB

Many would regard the SRB of College B as liberal or progressive. There are several aspects of its symbols and language which support this view. No members of the SRB at College B, including retired sisters in their 70s, wear any kind of habit or veil. Several SRB faculty members seem quite comfortable teaching in slacks and jeans. Sisters no longer take religious names, and most of the sisters at College B use their baptismal names. Many of the lay faculty and staff refer to SRB members without the title of "sister."

The major superior of the congregation holds the title of "president" and her assistants are all "vice presidents." The elected SRB consultative group which meets every summer is a "senate" and its members "senators" (B08). Their structures are quite democratic and their style informal.

In the late 1960s, the SRB adopted a system of open placement whereby all congregation members are free to apply for any professional position. The SRB president does not assign sisters to specific jobs as is the case at College A (B08). A statement by the president of the SRB of College B perhaps catches some of the flavor of the congregation, "We are a very, very diverse congregation and have opinions across the board" (B08).

The SRB and College B

Formal Power

The roots of College B are planted firmly in the SRB. "From the beginning of the school's history in 1843, the SRB assumed responsibility for College B. . . . Ultimate responsibility rested with the religious community which had dreamed it into being" (Shafer, 1981, p. 2).

During the 1960s, two events took place which significantly altered the legal relationship between the SRB and College B. "In March of 1963, all land, buildings and assets of College B, formerly held by the SRB, were given to the College." As mentioned earlier, this was done so that College B could more easily obtain government grants and loans, and to limit the liability of the congregation for the college. (Shafer, 1981, p. 2)

Until 1967, the officers of the board of directors of the SRB served as trustees of College B. In 1967, a new two-tiered board structure was introduced. The first tier of corporators is composed of the president and treasurer of the SRB, and the president of the college. There are six elected corporators--three SRB and three lay. Therefore, at least five of the nine corporators are always SRB members. The corporators have veto power over all board actions; they also elect trustees, can change the by-laws, and have jurisdiction over dissolution of the corporation. The corporators elect their own officers.

The board of trustees of College B consists of between 20 and 40 members, including the 9 corporators. Presently there are 32 trustees, 8 of whom are members of the SRB. The board elects its own officers, and since its formation in 1967, the chair has always been a layman.

In so far as the SRB holds a majority on the board of corporators, they do have final say in all matters, but this veto power has never been used. The SRB is definitely in the minority on the board of trustees and they do not hold the leadership positions in either of the tiers. The spirit behind the change in governance structure was that lay persons have a fuller share in the ministry of the church. The president of the SRB stated in 1967, "College B looks forward to a bright future under the guidance and leadership of devoted lay people. . . We are pleased that they have agreed to take on legal responsibility for all its operations" (Shafer, 1981, p. 3).

The dominance of the SRB on the board of corporators has created a tension on the issue of SRB versus lay control. In 1981 the president of the SRB noted:

Admittedly, SRB members could control by vote decisions made on the level of the first tier. That important fact demonstrates a need for further thought about additional action that might be necessary to move the College in the direction originally set by the President of the SRB in 1967. (Shafer, 1981, p. 4)

In 1985 a new president of the SRB commented:

In some ways, I have my reservations about the two-tier structure, but whenever it comes up somehow there is a feeling that the congregation is drawing away from the college. We don't want to convey that. Some of the sisters feel better with the two-tiered structure because in the end, we have the final say. (B08)

Ultimately, formal control of College B rests with the SRB, but the connection is not clear and strong. The president of the SRB describes it well:

I see the college reflecting the ambiguity in the church and the world after Vatican II. The ambiguity is that the laity have been given a new role in the church. The other part of it is that change comes not easily, and that the congregation still has a great affinity and relationship to the college. How you balance our relationship with the fact that the board makes the policy is, I think, an ambiguous situation. (B08)

There are 32 SRB members employed full-time at College B in faculty and administrative positions. At the time of the 1982-83 search, SRB members held one of the vice presidential positions. This represented a fairly strong SRB presence in the institution. An SRB official noted, "We have a really good representation there. Both of our colleges have as large a percent of younger people as any of our ministries" (B08).

College B has an affirmative action hiring policy toward SRB members.

As a Catholic educational institution sponsored by the SRB, College B may grant employment preference to SRB members. The College may seek qualified SRB members for faculty and staff positions without advertising these positions. The College may favor a qualified SRB applicant over a qualified but non-SRB applicant for an advertised faculty or staff position. (College B, College Manual, pp. 2-3)

This policy has generated some hostility toward SRB members.

One of the feelings that some people have toward the SRB was some sense of envy and jealousy that, all things being equal, we have a clause in our hiring policy that said we would hire SRB members. There was some sense that we had greater job security. We didn't have to worry as much about conflicts with administrators. We were freer to verbalize our opinions because we would probably have a job anyway--some envy about our freedom to disagree and dissent. (B05)

The SRB has made a significant financial contribution to College B. Between 1960 and 1983, "the Sisters have given more than \$7 million to College B" (College B, North Central Accreditation Self Study, 1983, p. 56). Because of retirements and the decreasing number of young women entering the SRB, "the dollar value of the SRB contributed services decreased 25% between 1979 and 1983" (College B, North Central Accreditation Self Study, 1983, p. 136). The financial contribution of the SRB to College B is significant but represents less than 9% of the institutional budget.

The formal ties which link College B with the SRB are significant but not overwhelming. The SRB retains ultimate power in governance issues but only barely, and there is some ambivalence within the SRB over whether it should retain this structure. There is a significant number of sisters employed at College B, but there is some internal resentment about their privileged position. SRB members contribute substantial financial support to the institution, but their contributed services are decreasing rather rapidly. The term "ambiguous," used by the president of the SRB, captures in many ways the formal relation of the SRB to College B.

Informal Influence

At the informal level the SRB wields more influence at College B, especially within the governance structure. "Many trustees look to the SRB for leadership. When we get into a crunch situation, they say 'What does the SRB think?'. . . . Especially when there is an emergency kind of thing, people look to the congregation for leadership" (B08).

Members of the SRB are also tied to the college emotionally. It is named after the SRB founder. "College B is ours; it has always been ours. . . . The congregation really loves the college, feels a part of the college, feels they own the college" (B08). This may not be the more sophisticated understanding of those in leadership in the SRB, but it represents the feelings of many SRB members.

The relation of the SRB to College B was one of the problem areas identified by the 1983 executive study committee of the board of trustees. The report makes the following summary:

Relationship to the SRB

There is a wide range of opinion on this topic. Some believe that the SRB members do not realize that they no longer own the College. They have a possessive attitude which inhibits changes which are for the good of the College. Two SRB Executive Officers on the Board are perceived to wield undue influence as are retired SRB members who continue to reside at College B.

On the other hand, SRB members are perceived to make a significant contribution for which they receive little reward. Their long years of outstanding service seem to result in further encroachments on their living situation and in other areas of their lives. They are often left with onerous responsibilities simply because they live on campus. This situation is ambiguous and demoralizing and should be addressed forthwith. (College B, Executive Study Committee of the Board of Trustees Report, 5/83)

The level of informal influence seems to parallel the ambiguity of the level of formal power. The SRB presence is very real, but it represents different things to different constituents. SRB members at College B are seen as distinct individuals and they represent a great diversity of opinions and allegiances. There is no "party line" among the SRB, and there is no campus consensus about their role at the college.

The SRB and the Search

Formal Power

One way to summarize the influence of the SRB on the search process at College B is to refer to the questionnaire results. Two copies of the survey instrument were received from College B. One was completed by the SRB chair of the search committee and the other by the lay chair of the board. In the question dealing with the influence of various constituents in the final selection, the board chair indicated that the SRB and the trustees were very important and all other groups had little importance. The SRB chair of the search committee indicated that the trustees were very important, the SRB was of no importance, and all other groups were important. Perhaps they interpreted the question differently, or perhaps their responses indicate the wide range of opinions on the influence of the SRB. Examination of the search reveals the variety of ways in which the SRB and its spirit were intertwined with the search process.

The structure of the search committee as described in the College Manual does not specify any SRB representatives. It calls for trustees, faculty, administrators, an alumnus, a student and the chair of the board. In fact, three of the nine members were SRB members: one trustee, one faculty member and one administrator. The SRB trustee also served as chair of the committee. The search committee of 1977, which was constituted under the same guidelines, had four SRB members: one

trustee, one faculty member and two administrators. The SRB trustee also served as the chair. The formal search structure does not insure any SRB participation in the committee, but in practice, the SRB has played a strong role in that they have constituted one third of the membership and served as chair.

The board of corporators, which is dominated by SRB members, must confirm the action of the board of trustees in appointing the president. At a minimum, it would have the power to veto the action of the trustees.

Informal Influence

The SRB standing of the president has been a cause for concern to many since 1969. When a layman was selected in 1969, at least one of the lay trustees considered it "a big mistake not to have an SRB president" (College B, Board of Trustee minutes, 2/8/69). In 1977, the fact that the nominee was an ex-SRB member was a point of contention. Some board members expressed concern, "What is it going to do to us in terms of public relations and wait until the newspapers get a hold of that" (B02).

During the 1982-83 search there seems to have been support for an SRB member among a number of trustees. This was seen as a way to gain support in the local civic community and sharpen the image of the college. Most of the search committee members did not think the SRB tried to exert any pressure for an SRB candidate. There was only one member who felt differently. One SRB trustee commented, "I felt that it was

SRB members both on the search committee and on the nominating committee who kept pushing for the most open kind of search to the point where I think some board members thought that we were negative on SRB members" (B08).

Philosophically, the SRB seems to have a strong commitment to democratic practice and meaningful participation of the laity. While the structures and the language reflect this liberal stance, emotionally SRB members have strong personal feelings about College B and its leadership. The laity still defer to the sisters in many ways because of the tradition and their socialization.

While there is no evidence that the SRB "pushed for" an SRB president, many SRB members are quite pleased that there is an SRB president. The president of the SRB commented, "The feeling that when we put a sister back in, we reclaimed our college is a strong feeling for a number of people, lay as well as religious. . . . There is a certain psychological feeling, and psychological feelings are real. One of ours is there, and it is more of an SRB institution than it was before" (B08).

Summary

An SRB majority on the board of corporators is the only structure remaining which gives the SRB formal control. Yet, while the governance structures and the search process at College B have been revised to minimize SRB power and influence, the culture of the institution is still very tied to its SRB roots. In 1977 and again in 1983, there were two finalists for the presidency. In 1977, the lay woman was chosen; in

1983, the SRB member was chosen. The SRB membership of the nominee was certainly not the only issue, but it was a significant issue. The SRB exerts influence not only through its expressed or implied preferences, but through the whole fabric of its tradition and relationship with College B. The board chair and the search committee chair were both correct. The SRB has great influence and little direct power in the presidential selection.

College C

The SRB

The SRB of College C is generally regarded as a liberal congregation. Habits are worn by only a small number of the elderly members. Many of their sisters live by themselves or with one other person, and ministry rather than community is emphasized. They have an open placement system, and sisters seek their own employment.

A community of approximately 20 sisters lives in one wing of the college building, but only two or three of these sisters are employed at the college. The other members of this group are either retired or are employed elsewhere. Most of the SRB members who work at the college live in apartments or private homes owned by the SRB.

The SRB is the Chicago province of a larger order, and the vast majority of the members of the province are employed in and around the Chicago area. In addition to College C, the SRB sponsors four hospitals and one high school.

There is a diversity of opinion within the province with regard to sponsorship.

Ten years ago there was a movement to have sisters move away from any institutional ministry to a one on one service of the poor. Historically, within our own active members, I would say at least one third of them serve within our sponsored institutions. I think now we have a general acceptance of the fact that our ministry is along a continuum from those who believe that the only way for them to serve is the direct ministry to those who believe the best way for them to serve is through institutional ministry. (C06)

The SRB and College C

Formal Power

The governance structure of College C is two-tiered. The first tier of members is composed of from five to seven SRB members named by the SRB governing body. It has been the practice that the SRB governing body members are in fact the members of the corporation. They exercise certain reserved powers which require a two-thirds majority for approval. "Essentially they are guarantors of the SRB interest in the institution. The responsibility is essentially financial" (C06).

Three of the members also serve as trustees, and one of these must be the major superior or her delegate. Presently 8 of the 31 trustees are SRB members. The trustees elect their own officers, and since this practice started in the late 1960s, the chair has always been a layman.

Since the members are also the governing body of the SRB, it is possible that this group could change completely during an SRB election. One College C administrator commented: "Structurally, I think it is dan-

gerous. If you get a group of people in and they think differently about the college, (and I can tell you now that there are many SRB members who do think differently about the college) it could be very problematic" (C10).

Over the past ten years, the SRB has drawn up a number of sponsorship agreements into which it has entered with the college. One SRB member explained this as follows: "I think there was a sense perhaps we were losing something, and we have to do something about it, and it took the form of signed agreements. It would appear to tighten up the relationship that was drifting" (C09).

These sponsorship agreements deal with issues such as: the philosophy of the college, the Catholic nature of the college, the prerogatives and responsibilities of SRB college personnel, and the responsibilities of the members to the trustees and the trustees to the members. The annual ratification of these agreements reminds all parties of the formal relationship of the SRB to College C.

The property and buildings of College C belong to the college although they were originally purchased and built by the SRB. During the 1960s the SRB deeded the title to the land and buildings to the college while the SRB continued to pay off the \$3.5 million loan which it took to build the campus. Technically this is a debt which the college still owes to the SRB, but the SRB has not requested payment.

The number of SRB members employed at the college is small. Only 8% of the full-time faculty are SRB members, and at the time of the

presidential search, the president was the only SRB member holding a major administrative office. Because the number of SRB members is small, their contributed services constitute less than 2% of the annual budget. SRB members at College C receive full professional salaries and sign agreements to return a given amount to the college. This practice gives individual SRB members more autonomy than a system in which minimum stipends are paid to SRB members and the contributed services are simply recorded in the college books. On the other hand, this practice tends to diminish the corporate impact which the SRB can exert in the institution.

At the formal level of governance, the reserved powers of the SRB are quite strong. Their numerical representation on the board and within the institutional staff is small. Financially the SRB has a history of strong support to the college, but the present reality is much different. The amount of contributed services is small, and since individual sisters control the amount they contribute, the corporate influence is lessened. Detailed sponsorship agreements have been used to clarify the relationship of the SRB to College C. These agreements keep before trustees the vested interest which the SRB has in College C.

Informal Influence

The feeling between the SRB and College C has shifted over time.

One SRB member explained:

When the college was in a crisis situation in the late 1960s and the SRB was facing a number of other large and difficult questions, the college was perceived by the sponsoring group as a large problem. . . . On the part of the women in the sponsoring group, there was a

sense that it was their problem, not so much that it was the college's problem or the trustees' problem. It was their problem, and they had to do something about it. (C09)

The institution has come through that crisis, partially because of the continued financial backing of the SRB and partially through the management, program development and enrollment growth led by SRB members and laity at the college. An SRB official summed up some of the current feelings that SRB members have for College C.

The irony is that College C is more than just one of our sponsored works. For most of us within the active age group, it was the source of our initial higher education experience so there is a love-hate relationship there more than for one of our hospitals. I remember in the late '60s, it really was the creative SRB presence for whatever Vatican II was doing at the time. I have a special love for the institution because it was where I received my early education. It is part of the family in a special way. You want it to be something out of our tradition and continue it in some way. (C06)

The fact that so few SRB members are employed at the college is a source of concern. "There are some who believe that unless we have a lot of sisters in the institution, our mission and our presence to it is somehow diminished beyond hope" (C06). The problem of having few sisters at the college has two causes. First, "we don't have enough who even want to serve in higher education" (C06). The other is a perception that it is difficult for SRB members to get hired.

How can you guarantee SRB presence in the institution when faculty appointments have to be approved by a faculty chair and the dean of the faculty and obviously, by the president? . . . Our sense at College C was that it didn't work well. We just never seemed to be able to have an SRB member accepted when those of us outside the process saw that she could be the one. (C06)

The chair of the board perceives the SRB as "extremely supportive. . . . Financially, they have been in a role of trying to be of service, and they certainly have been" (C08). The sisters have an influence beyond their numbers and formal power. "From time to time the board members raise the question, 'what do the sisters think?' and 'what would the sisters want?'" (C09).

The SRB holds an important position as members of the corporation and their sponsorship agreements are strong. Financial support is more of an historical than a present reality. There is a strong emotional tie between the SRB and the college. The largest problem is the small number of SRB personnel who are engaged in the work of College C. The SRB may influence the board of trustees and the major administrators, but since there is little SRB presence among faculty and staff, the active influence on the daily operations of the institution may be minimal. Because of the life styles and financial arrangements of SRB members, they are perceived more as individuals than as part of a cohesive SRB group.

The SRB and the Search

Formal Power

The search committee structure proposed by the executive committee of the board specified two SRB representatives appointed by the SRB leadership group. The board itself has four representatives, one of whom was the chair of the board. Two of the appointed trustees were SRB

members. This resulted in a total of 4 SRB members on a search committee of 15.

The lay chair of the board asked an SRB trustee to chair the search committee. He chose her because she "had tremendous respect from all parties," and he "just didn't think about the fact that she was an SRB member" (C08). She, in accepting the role of chair, thought that her SRB status was an asset.

At the time, we had no preconceived notions as to whether the president should be an SRB member or not. But I guess that we wanted to indicate strongly that it was an SRB institution, and regardless of who would be named, the fact that a sister would chair it would show that the SRB would support the final candidate. (C06)

In sending out announcements of the presidential search, the search committee mailed to all other provinces of the SRB and to all colleges sponsored by other provinces of the SRB. This was a proactive stance toward finding a suitable SRB candidate. In fact, one of the five finalists was an SRB member who was employed at a college sponsored by another province.

As members of the corporation, the SRB leadership must affirm by a two-thirds vote the slate of nominees for the presidency. This, in effect, gives the SRB veto power over any presidential candidate. In light of this power, "during the very last stages when we were interviewing the finalists, the sponsoring group played a very large part. . . . They were visible; they were present; they engaged in final conversation and dialogue" (C09).

Informal Influence

Several committee members believe that some persons on the board preferred an SRB president. "I think the board of trustees wanted an SRB member, or that many members of the board of trustees wished for an SRB member" (C07). The search committee also agreed that "if the qualifications of an SRB applicant are equal to that of other applicants, she will be the preferred nominee" (College C, Search Committee minutes, 11/30/82).

One SRB search committee member explained her personal preference this way:

If we want to have a kind of strength we can build on, we have to support each other in the kinds of things that we can support each other in. When we have people who say they are willing to work in the kinds of places that the community does sponsor, that people have been committed to for a period of time, and they are qualified, I think we need to support them. (C11)

No one on the search committee thought that the SRB leadership had any particular agenda or favored a particular candidate except "whatever is best for the college." The concept of "best for the college" related in two ways to the SRB. It was important that the president relate well to the SRB and be conscious of the important role it plays in the history of the college. The SRB was also concerned about the financial vitality of the college.

I think that there was a substantial concern that the college needed strengthening financially. Certainly the SRB are well aware what their future role in that regard is. The college needs to identify its own sources of support and not feel that it will go under if they (the SRB) are not in a position to come to its rescue as they have done at other times. (C04)

And so the SRB joined with other constituencies in the college in seeking a president who would be a good fund raiser.

However, there was some hesitation in moving away from an SRB president. The ten year incumbency of the SRB president had been marked by growth, stability and balanced budgets. Her lay predecessor had left under a cloud when he was unable to fulfill people's extremely high expectations. One search committee member recalled: "After we had made our final decision, I said, 'Oh God, we've done what we can do.' I knew at the time that we hadn't chosen an SRB member and all of that was beginning to finally surface for me. Oh, what did we do and is it going to work?" (C06)

The SRB is very interested in College C, but there seems to be an underlying assumption that the personnel are not available for leadership.

It is just very clear now with our membership declining that we are just not going to find them, and I think more and more the qualifications necessary for administration are very, very specialized and sisters in many instances don't see themselves serving in that way and don't get the preparation to put themselves into the running for the positions. (C06)

A lay member of the board observed: "I think there is a need within the order to broaden the experience base of an awful lot of the sisters. I have a real concern about who is going to be running all of their institutions" (C08).

The SRB of College C retains formal veto power over presidential nominees. Their representation on the search committee was less than 27%, but they did have an SRB member as chair. Because of the small

number of SRB personnel in the institution and the perception that there are not many sisters interested in or prepared for institutional leadership, the SRB influence was rather minimal. In theory, the board and the search committee would have liked an SRB president, but given the qualifications they were seeking, the chance of a successful SRB candidate was low. The SRB was committed to the "best candidate," but they too saw long term financial stability as the number one institutional need.

Summary

The SRB is in a strong position in relation to College C because of the structural nature of the first tier of members and the formal sponsorship agreements. The attitude of the SRB is quite supportive of College C. The major problem is the lack of SRB personnel at College C. This diminishes their influence both in governance in general and in the process of selecting a president.

Since the pool of SRB members involved in higher education is small, the chances of identifying an SRB president were also seen as small. Skills in fund raising were seen as the number one qualification. Since the incumbent SRB president had not been able to raise significant funds, there was no perception that the symbol of an SRB leader could attract money to College C.

Conclusions

Colleges A, B, and C represent different places on a continuum of SRB power and influence. Measured in terms of legal authority, College A is obviously the most closely controlled by the SRB. Because the SRB members comprise all of the members of the corporation at College C, their legal status is the next strongest. College B, through a conscious effort of the SRB, has vested the most authority in the hands of the laity by retaining a bare majority of SRB members on the board of corporators.

At the level of the institutional saga, Colleges A and B are most closely linked with the SRB founders and heroes. College A is named for the SRB and College B is named for the SRB founder. College C experienced discontinuity when it changed locations in 1956, and the roots do not seem to extend back to its SRB beginnings. A sign of this is that most people do not associate the name of the college with its SRB founder.

The philosophies of the three SRBs also affect the colleges. The SRB of College A, with its strong institution centered apostolate, distinctive dress, and method of religious assignment, is in a strong position to sponsor an institution. In Colleges B and C, the attitudes of the SRBs put much more emphasis on the individual sister. The SRB leadership thus loses the power to make the same kind of commitments to institutions and to embody these commitments by providing large numbers of sisters.

It is at this level of providing personnel that power and influence are ultimately exerted. Again, the position of the SRB at College A is strongest and clearest. The SRB at College B is still strongly represented, but their presence and influence cause resentment as well as respect. Because of the small number of SRB members at College C, their influence is least felt. If the size of religious communities continues to decrease, as will probably be the case, most Neylan colleges will resemble College C with few SRB employees and limited contributed services.

The power and influence exerted by the three SRBs in the selection of the presidents roughly parallel their general strength in the life of the institutions. At all three colleges, the SRB does have the ultimate power to veto a presidential nominee. While College A adopted the participative procedures of a search committee, the major superior was still in a position to determine the next president if she wished.

The selections at Colleges B and C were marked by all of the ambiguity which characterizes the general relations between the colleges and the SRBs. In neither institution were the preferences of the SRB an overriding concern. Groups connected with College B were split over the issue of an SRB candidate, while at College C, the possibility of an SRB president was seen as "nice" but not a priority. The relation of the college to the SRB is only one of the components which comprise the culture of the institution. At College B, the need for a clear institutional image and at College C, the need for fund raising became the pri-

mary concerns. These issues certainly involved the SRBs and their roles, but the SRB influence did not become the dominant factor.

CHAPTER VIII

SUMMARY

How Presidents are Selected

The methods used to select presidents in Catholic colleges conform to a generally accepted national model. This normative model is described by Kauffman (1974) and Nason (1984). The key agent in this process is a representative search committee.

The by-laws of some Catholic institutions place limitations on who can hold the office of president. Forty percent of the Catholic colleges surveyed in this study specify that the president must be an SRB member or that every effort should be made to find an SRB member. In at least two institutions surveyed, no qualified SRB member was found and the search was then opened to other applicants.

Fifteen percent of the colleges used the services of a professional consultant. When the position was advertised nationally, the Chronicle of Higher Education was the publication chosen by all institutions. Presidential searches took from 1 to 18 months, with 6 months being the median.

All institutions used some kind of committee whose powers ranged from actually selecting the president (10%) to nominating an unranked

group of candidates to another body (22%), usually the board of trustees. At 4% of the colleges, the SRB made the final appointment, and at 40% of the institutions, the SRB had veto power over the candidates selected. This practice was much more prevalent at institutions with a two-tiered board structure.

Search committees ranged in size from 5 to 20 members with a median of 9. These committees represented a wide range of constituents, including: trustees (100%), SRB (92%), faculty (85%), students (57%), alumni (67%), administrators (70%), staff (17%), community leaders (22%), and others (10%). The only significant difference between Neylan colleges and other institutions was that women were more strongly represented on the Neylan committees (59%) than on the others (24%).

Committee members were usually chosen by the groups they would represent and then appointed by the chair of the board. This democratic way of constituting the committee assures that the concerns of each group are represented, but it may also reduce the search to a quest for the least objectionable candidate. This method is in such general use that there is no other model with which to compare it.

While only 57% of the institutions surveyed did a formal analysis of institutional needs, all drew up lists of qualifications and job descriptions that in some way reflected the needs of the institution. There were slight variations in the profiles presented, but there was a strong consensus on many points. Institutions preferred persons with earned doctorates (88%) who were Catholics (78%) and had experience in fund raising (63%) and administration (61%).

Persons chosen as presidents are male (55%) religious (69%) from outside the institution (68%) who hold earned doctorates (92%). Fifty percent of the presidents are members of the SRB. This profile represents several significant changes in presidential characteristics. Ferrari (1970) found that only 30% of the Catholic college presidents were from outside of the institution, and Gatto (1981) found 76% of the presidents were SRB members, 78% were religious, and 79% held doctorates. There is a general movement toward external, lay presidents with doctorates.

The general ratio of men (55%) to women (45%) has been consistent since Gatto's (1981) study. Neylan colleges are more open to male presidents (39%) than are non-Neylan colleges to female presidents (8%). This correlates with the fact that non-Neylan colleges have more SRB presidents (67%) than do Neylan institutions (43%). This study corroborates the finding of Moore et al. (1983) and others that the position of provost or academic vice president is the one most commonly held prior to the presidency (21%). However, the fact that 79% of the candidates came to the presidency from other positions shows an increasing diversity of backgrounds.

At the level of analysis possible with this type of survey, presidential searches are remarkably uniform. They all follow a generally accepted pattern of advertising in the Chronicle of Higher Education for candidates with homogeneous qualifications and backgrounds. The credentials are then screened by a representative search committee which

chooses a small number of finalists who come to campus for interviews with a wide variety of individuals and groups. The final appointment is then made by the board of trustees. With the exception of the test for SRB membership, Catholic colleges and universities have significantly changed their procedures in the past twenty years and have adopted the general practices of American higher education in the process of selecting college presidents.

On the surface, the process is highly rational and democratic. The process provides a structured way to cope with all of the ambiguity and tension inherent in the change of college and university leadership. Some board and search committee members interviewed complained that the institutions are too passive and do not actively seek out viable candidates. Getting to know the candidates through short interviews and selected references seems inadequate to many.

While this rational model provides a template for almost all Catholic colleges and universities, it does not really deal with the issue of institutional identity which underlies all presidential searches. As revealed through the survey, presidential searches seem remarkably similar, but in the three cases studied, the actual dynamics of each search are quite distinctive and are dramatically influenced by the culture of the institution.

Influence of Institutional Culture on Presidential Selection

The structure and the process of presidential selection are based on a rational model and there is a great deal of uniformity across institutions. Institutional culture, on the other hand, affects the dynamics and particular characteristics of the search. Whether the institutional culture is strong or weak, it has an influence on the search process and the final selection.

In College A, where the institutional culture is very strong, the search was direct and straightforward. College C, which has a moderately strong culture, also had an uncomplicated search. There may have been disagreements on particulars, but the committee members had common perceptions of the institutions and the qualities each needed in a leader. The weak culture of College B manifested itself in the factious nature of the search committee. There was no unified perception of the institution or the qualities of the leader that it needed. In these three cases, the general strength of the culture affected the clarity and focus of the search process.

Shared values are one of the most important components of an institutional culture. In College A, the values of a traditional, Catholic, liberal arts education, as symbolized by the SRB, are clear and generally accepted by most constituents. An SRB president, educated in the liberal arts and with over 20 years of service at the institution, is a clear embodiment of the values of College A.

Some members of the College B community are grounded in the traditional values of the institution. College B had been committed to the fine and liberal arts, women's education, liberal Catholicism and egalitarianism. With declines in enrollment and the consequent shift in programs and clientele, these values no longer constitute a shared ideology. The arts had to make room for professional programs, and men as well as women are to be educated. Some believed the college was so ecumenical that it was no longer Catholic. Finally, the structures which maximize participation and seek consensus are not effective in dealing with crisis. College B has no shared value system, and the selection of a president definitely meant that some values "won" and others "lost."

Besides values, key institutional events also influence the presidential selection process. These events can be understood as a part of the institutional saga. For College A, the turmoil surrounding the presidential appointment of 1972 changed not only the way presidents are selected, but the governance structure of the institution.

At College B, the board of trustees' decision in 1979 to accept male students and to emphasize the five professional programs captures the conflicts of mission and direction which characterize College B. This is not to imply that these decisions were wrong, for without them continued enrollment declines may have led to the college's dissolution. These 1979 decisions do, however, symbolize the division which exists there.

The traumatic events which occurred at College C during the late 1960s marked its re-birth as a new and different institution from its female academy predecessor. The concerns over finances and the core of faculty who have served at the institution since those days of re-birth are two important forces in College C's saga and the 1982-83 presidential search.

Another element which became a part of all of the presidential searches was the influence of the incumbent president. In none of the three institutions was there an effort on the part of the incumbent to choose her successor, but rather the attitude of the college community toward the incumbent affected the search. The incumbents' strengths were taken for granted and their weaknesses became an issue in the search. At College A, a terminal degree became an absolutely necessary credential. College B forgot that decisive presidential leadership had eliminated the operating deficit and reversed enrollment declines, and it chose to seek a unifier. The administrative and management skills of the incumbent at College C were hardly mentioned as the committee sought a fund raiser. While the administration of the incumbent is not the prime influence on the search process, who the president is and how he or she is perceived by the college community does have a bearing on the qualities which are sought in the successor.

In these three case studies, almost all of the significant dynamics in the search process are linked in some way to the institutional culture. Any issue which became significant in the presidential search

was grounded in the institutional saga, values and culture. Understanding the institutional culture does not enable simple prediction of the next president. However, it does facilitate certain kinds of assumptions. Even without a knowledge of the institutional by-laws, it is difficult to imagine a non-SRB president at College A. The ambiguity of mission and image at College B could hardly produce a simple, non-controversial search. College C could not be expected to choose an academic philosopher whose goal was to increase the research productivity of the institution. Institutional culture does have a profound effect upon the selection of the president, but the influence is not such that it lends itself to developing a predictive model.

Influence of the SRB on Presidential Selection

Historically, most Neylan colleges have the same kinds of beginnings with the initial impetus and sacrifice for the college coming from the SRBs. The long years of tradition and the fact that many SRB members were educated in these institutions explains the strong emotional ties which exist between the SRB and these institutions.

The 1960s mark a point in time when theological, legal and social forces converged to change these relationships. Today there exists no one pattern of formal relationships between SRBs and the colleges which they sponsor. In fact, the word "sponsor" no longer has a single meaning. College A represents the most traditional and conservative of these relationships, while Colleges B and C embody two variations of changing sponsorship arrangements.

In a legal sense, the SRBs continue to hold formal power in all three institutions. This manifests itself in governance structures, reserved powers, and sponsorship agreements. In College A, the religious community still owns the land and buildings of the college.

The original meaning of a sponsored work was that the sisters owned and staffed the institution. It is the issue of staffing which is probably at the crux of the sponsorship issue. Some communities, through their practice of religious assignment, still have great centralized control over which sisters will work at their colleges as is the case in College A. Colleges B and C reflect the more general practice of individual sisters actively participating in the decisions on where they will serve. These kinds of participatory structures diminish the SRB's ability to assure personnel to an institution and thus reduce the SRB's sponsorship role.

Even if all congregations used the assignment structures of the SRB at College A, the problem of staffing would still exist because of the decreasing number of sisters. The SRB at College A is the largest of the three congregations in this study, but even here only 5 women entered the order in 1985 as compared with 109 in 1965. In the future, there will simply not be the number of sisters necessary to continue staffing these Neylan colleges.

The number of sisters working within the college and the positions in which they serve do affect the amount of influence the SRB has in the institution. This is true in two ways. The first is personal influence

on students, faculty and staff, and the other is the financial power which results from contributed services. The decreasing number of SRB personnel will continue to weaken the role of sponsorship and diminish SRB influence in all aspects of college life, including presidential selection.

SRBs strive to influence the mission and operation of their institutions. This includes the selection of presidents. However, in so far as SRBs have different philosophical and theological perspectives, their specific agendas for their institutions vary greatly. The SRB at College B is committed to involving the laity in active responsibility for the college. While at College A, the SRB retains almost all of the power to itself. College C's SRB would like to see the institution strengthen its financial independence.

Most of the discussion has focused on the SRB as a group with little attention to particular SRB members. While no SRB member interviewed indicated that she was given any directive from the SRB administration relative to the college or the search, SRB members do share a common heritage, are influenced by the SRB culture, and may be swayed by persons in authority within the SRB. But SRB members working at colleges, serving on boards of trustees and on search committees also have unique sets of experiences and personal points of view. SRB membership is only one of many factors which may influence their perceptions and their decisions. Several SRB faculty members who were interviewed identified more closely with lay faculty than with other SRB members.

The histories of all three institutions are tied to the SRBs and this has influenced the colleges. The influence of the SRB in the search process parallels its influence in the institution in general. The SRB has some formal power over the selection process in all of the colleges, but the manner and extent of this power varies greatly. SRB members are influential participants in the life of the college generally and in the search process in particular.

All SRBs prefer candidates who are "best" for the college, but this does not lead in one simple direction. In 1968 at College C, the SRB president was convinced that only a lay president could lead the college effectively. In 1982 at College B, some SRB members felt that unity could be achieved only with a person from outside the college and outside the religious community, while others believed in the unifying symbolism of an SRB president.

Porter (1982) observed that at large state universities the faculty is the key group to satisfy when a new president is chosen. Because the SRBs have played such a vital role in the life of Catholic colleges, the SRB might be expected to be the key constituency in the presidential selection process. At the three colleges studied, the SRBs did exert power and influence in the search process, but they were not always the most influential group. Influence was more directly related to the culture of the institution and the place of the SRB in that culture. The philosophy and theology of the SRB, and the number of SRB members involved in the institution further affected the strength of SRB influence.

Significance of the Study

The survey component of this study provided descriptive data on how a particular group of Catholic colleges and universities select presidents and the characteristics of the presidents they select. These Catholic colleges and universities appear to be in the mainstream of American academic practice in the manner in which they conduct their searches. This is a significant change from the 1960s when SRB officials unilaterally appointed the president. For the most part, Catholic institutions now use the same structures and processes as their independent and public counterparts, and Neylan colleges are similar to non-Neylan institutions.

There are several significant trends in who is being chosen to lead Catholic colleges and universities. Most dramatic is the move away from internal presidents to presidents who come from outside of the institution. Catholic institutions are also caught up in the national movement to select persons with terminal degrees. Fewer presidents are religious and SRB members which may reflect a move to secularization or may simply be the result of the decreasing number of religious in the United States. Whatever the reason, Catholic colleges are choosing persons who are more cosmopolitan, doctorally educated and less likely to be religious or SRB members.

An important contribution of this study is the connection it reveals between the institutional culture and presidential selection. In the three institutions studied, the real dynamics of presidential

selection were neither random nor rational, but were rooted in the saga, values and culture of the institution. The institutional values were the prime influences on how the search progressed and who was finally selected to lead these institutions. Strong cultures engender simple, straightforward searches, while weak cultures result in searches complicated by conflict. All three institutions followed basically the same rational process, but the dynamics of the search and selection were different and were governed by institutional culture. The significant event of presidential selection was not determined by rational deliberation but by underlying institutional values.

This study did not address the concept of "fit" between the institution and the president. Neither can it be implied that strong cultures lead to clear searches which lead to good "fit" between the institution and the president. A president who "fits" into a strong culture may not be successful if what the institution really needs is change.

This study does demonstrate that the institutional culture affects the presidential search and selection process. The insights which search committee members had into their own goals and motivation were retrospective. Participants may not realize during the search process what it is they really value. It would be helpful for boards and search committees to examine the institutional culture before they embark on selecting a president. An outside consultant could be helpful in this process, or the institution could participate in the Institutional Performance Survey administered by the National Center for Higher Education

Management Systems (NCHEMS). This instrument is designed to identify, among other things, if a college has a shared culture and how the culture is viewed by major internal constituencies. Understanding the dynamics at work in the institution could provide helpful insights into issues and decisions.

In the three institutions studied, the SRBs still retain veto power over presidential selection and did influence the presidential search. However, the SRBs are so diverse and their relations to the institutions so varied that this influence manifested itself in a multiplicity of ways. The philosophy and theology of the SRB radically affects its attitude toward sponsorship and thus its involvement in institutional governance. The number of SRB personnel involved in the institution is the other key factor which determines the strength of the SRB's influence. As the number of SRB personnel decrease in all institutions, the meaning and importance of sponsorship and the SRB's relation to the institution will be radically altered. Despite changing structures of governance and a decreasing number of personnel, SRBs still strive to control and influence their colleges. Through both formal and informal means, they influence the direction of their institutions and the characteristics of persons who are chosen as presidents.

Suggested Areas for Further Study

Longitudinal data on the characteristics of college presidents in general and Catholic college presidents in particular is interesting and important information. Changes in patterns over time reflect changing

values both in society in general and in sub-cultures in particular. In the past twenty years, Catholic colleges and universities have entered into the mainstream of American higher education in the manner in which they select presidents. They have also switched from a more parochial to a more cosmopolitan emphasis in presidential selection. Periodically, data should be collected to monitor trends. For example, will the use of consultants in presidential selection continue to increase?

Qualitative research in higher education offers great opportunities for understanding better how colleges and universities function. The concept of "institutional culture" has much to contribute to this undertaking. Recent works by Peters and Waterman (1982), Deal and Kennedy (1982), Schien (1985) and others have focused on institutional culture in the corporate world. Few studies have been done on the effects of institutional culture in higher education. These studies should focus on the culture itself, or, more importantly, examine the relation of the culture to decision making, resource allocation, distribution of power, and so forth.

Pursuing the concept of "fit," it would be enlightening to do a follow-up study at these three institutions to determine the "fit" between the institution and the president who was chosen. Is there a relationship between the strength of the culture, the clarity of the search and the "fit" of the person selected? This kind of study could also incorporate the concept of institutional culture.

The relationships of the SRBs to the three institutions studied are multi-faceted. Since all Neylan institutions and probably all Catholic colleges face the same problem of a diminishing number of SRB personnel, formal structures and informal patterns which make sponsorship more meaningful need to be developed. The examination of additional cases should focus on how SRBs influence the mission and operation of their institutions. The process of presidential selection is one of the key opportunities for observing the action of the SRBs in determining the future of their colleges.

Research could also be conducted at non-Catholic church-related colleges to determine the role played by denominational governing bodies. While the patterns of denominational involvement at these colleges represent a much broader spectrum than those of SRBs at Catholic colleges (Pattillo and Mackenzie, 1966), the issue of denominational influence remains. Questions to be studied include: How does the denomination affect the institutional culture? and How does the denomination influence the process of presidential selection?

A final suggestion for further research is to duplicate the case study phase of this study at other institutions. Other linkages between the culture, the SRB and presidential selection may emerge, or patterns which seemed to exist in these three cases may be amplified or refuted. The fuller and richer the description of institutional culture and presidential selection becomes, the greater the understanding of the relation and interaction of these two important phenomenon will be.

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A02 Alumna, 17 October 1985.

A03 SRB administrator, 18 October 1985.

A04 SRB trustee, 20 October 1985.

A05 Alumna trustee, 21 October 1985.

A06 Lay faculty member, 22 October 1985.

A07 Parents guild member, 23 October 1985.

A08 SRB administrator, 24 October 1985.

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B06 Lay faculty member, 8 November 1985.

B07 SRB trustee, 8 November 1985.

B08 SRB trustee, 11 November 1985.

B09 Lay administrator, 12 November 1985.

B10 SRB administrator, 12 November 1985.

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C04 Lay faculty member, 7 October 1985.

C05 Lay faculty member, 9 October 1985.

C06 SRB trustee, 30 October 1985.

C07 SRB trustee, 30 October 1985.

C08 Lay trustee, 1 November 1985.

C09 SRB administrator, 22 November 1985.

C10 Lay administrator, 25 November 1985.

C11 SRB member, 6 December 1985.

C12 Administrator, 14 December 1985.

APPENDIX A

METHOD OF SELECTION

Which process best describes the selection of the president?

- a. _____ appointment by the Sponsoring Religious Body (SRB).
- b. _____ appointment by the SRB following a recommendation by a presidential search committee.
- c. _____ appointment by the Board of Trustees.
- d. _____ appointment by the Board of Trustees following a recommendation by a presidential search committee.

Does the SRB have veto power over the selection of the president?

_____ Yes _____ No

Did the institution appoint an interim or acting president?

_____ Yes _____ No

When did the new president take office? _____

SCOPE OF THE SEARCH

How long did the committee work (from inception to recommendations)?

Did you advertise the position?

_____ Yes _____ No

(If yes, please attach copy(ies) if available.)

Which of the following types of communication were used in an effort to attract candidates?

- _____ *Chronicle of Higher Education*
- _____ Other national publications (specify _____)
- _____ State or local publications (specify _____)
- _____ Direct mail to institutions and colleges
- _____ In-house solicitation
- _____ Telephone solicitation
- _____ Other (specify _____)

What provided the best source(s) of viable candidates?

(SEE REVERSE SIDE)

COMPOSITION OF THE COMMITTEE

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How many persons served on the search committee?_____

How many persons in each of the following categories served on the committee? (Please fill in blank with appropriate number, if the answer is "none," place a "0" in the blank.)

number		number	
_____	lay trustees	_____	alumni
_____	SRB trustees	_____	lay staff
_____	lay faculty	_____	SRB staff
_____	SRB faculty	_____	other religious
_____	lay administrators	_____	community leaders
_____	SRB administrators	_____	other SRB members
_____	students	_____	other (specify_____)

How many of the committee members were men _____ women _____
 Catholic _____ non-Catholic _____ do not know_____

Was the committee balanced in terms of representation
 from different institutional units or interest groups? _____Yes _____No
 Please explain:

For each category that was represented on the search committee, how were they selected and by whom (e.g. elected by faculty, appointed by board chair, etc.)?

trustees	_____
faculty	_____
SRB representatives	_____
administrators	_____
staff	_____
alumni	_____
students	_____
others (specify)	_____

Did your committee recommend

- a. only one person for the position? ☐ Yes ☐ No
- b. a group of ranked persons from which some other person(s) made the final decision? ☐ Yes ☐ No
- c. a group of unranked persons from which some other person(s) made the final decision? ☐ Yes ☐ No

Who made the final decision on the particular candidate who would be appointed?

- a. ☐ The committee
- b. ☐ Other (specify _____)

If the committee did not make the final decision, did the person making the final decision select

- a. ☐ the person ranked first by the committee on the ranked list?
- b. ☐ another of the persons on the ranked list?
- c. ☐ a person on the unranked list?
- d. ☐ a person not on the final recommended list?

Did significant differences of opinion surface during the committee's deliberations? ☐ Yes ☐ No ☐ Somewhat
If so, what issues were involved?

Were these issues resolved? ☐ Yes ☐ No ☐ Somewhat
If so, how?

Did the committee make use of an outside consultant in the search process? ☐ Yes ☐ No

If a consultant was used, what was his/her role?

(SEE REVERSE SIDE)

NEEDS OF THE COLLEGE

201

Was a formal analysis of institutional needs and objectives done prior to the search?
(If the answer was "no," skip the next question.)

____ Yes ____ No

Who did this analysis?

- ____ a. the Board of Trustees
____ b. a committee of the board
____ c. the search committee
____ d. other (specify _____)

Regardless of whether a formal analysis was done, what did the search committee perceive as the top priority needs of the institution?

At what point in the search process were criteria for candidates developed?

- ____ a. when organizing search
____ b. when screening started
____ c. when interviewing started
____ d. never
____ e. other (specify _____)

Do the by-laws or other rules put limitations on who may be chosen as president?
If so, what are they?

____ Yes ____ No

All other things being equal, did the committee have a preference for

	strong positive	neutral	negative
--	-----------------	---------	----------

a Catholic	_____	_____	_____
a member of the SRB	_____	_____	_____
a woman	_____	_____	_____
a man	_____	_____	_____
a doctoral degree recipient	_____	_____	_____

List in order of importance to your committee the specific criteria actually used by your committee.

CANDIDATES RECOMMENDED

202

Total number of finalists _____ Number of SRB finalists _____

Number of internal finalists _____ Number of male finalists _____

Number of external finalists _____ Number of female finalists _____

CANDIDATES SELECTED

The applicant selected was _____ male
_____ femaleThe applicant selected was _____ SRB member
_____ Non-SRB memberThe applicant selected was _____ lay
_____ religiousThe applicant selected has _____ a Ph.D. degree
_____ an Ed.D. degree
_____ other (specify _____)

ROLE AND INFLUENCE OF THE SRB

What was the role of the SRB? (check as many as apply)

- _____ a. made final appointment
 _____ b. selected members for the search committee
 _____ c. served as a special advisory committee
 _____ d. had no role
 _____ e. vetoed committee's recommendation(s)
 _____ f. other (specify _____)

Please indicate your opinion about the influence of each of the following in the final selection.

	very important	important	little importance	no importance	do not know
SRB	_____	_____	_____	_____	_____
Trustees	_____	_____	_____	_____	_____
Administrators	_____	_____	_____	_____	_____
Faculty	_____	_____	_____	_____	_____
Search Committee	_____	_____	_____	_____	_____
Students	_____	_____	_____	_____	_____
Alumni	_____	_____	_____	_____	_____
Staff	_____	_____	_____	_____	_____
Other _____	_____	_____	_____	_____	_____

How good is the "fit" between the mission and needs of the institution and the president selected?

_____ very good _____ good _____ fair _____ poor

(SEE REVERSE SIDE)

Were you personally satisfied with the search process? ____ Yes ____ No

203

If you were to personally re-structure the search for the president, what would you do differently from this search? Why?

INSTITUTIONAL DATA

The size of the student body is ____ head count ____ FTE

The institution is located near or adjacent to a community:

____ under 50,000
____ 50,001-100,000
____ over 100,000

The institution was founded as

____ a women's college
____ a men's college
____ a coeducational college

The institution is presently

____ a women's college
____ a men's college
____ a coeducational college

Over the past three years the enrollment has generally

____ decreased
____ remained constant
____ increased

For how many of the past three years has the institution finished in the black financially? ____ 0 ____ 1 ____ 2 ____ 3

The year the institution was founded ____

The institution was founded by

____ the diocese
____ a women's religious community
____ a men's religious community
____ other (specify _____)

Which model best describes the type of governance at the institution

____ single corporate group
____ two tier corporate structure
____ other (specify _____)

Institution _____

____ I am Chair of the Board ____ I served as the Chair of the Search Committee for our current President

Please return by: September 30, 1985

To: Eileen Kolman, OP, 6726 West 107th St., Chicago Ridge, IL 60415

APPENDIX B

LETTER FOR FIRST MAILING

Address
May 20, 1985

President
College
Address

Dear President:

The recent study sponsored by the Association of Governing Boards and directed by Clark Kerr begins, "One thing is clear: colleges must have presidents and it makes a great difference who they are." The process of selecting these individuals is one of the most important tasks facing the college community. For my dissertation research in the higher education program at Loyola University of Chicago, I am investigating the process of selecting presidents at Catholic colleges. My particular focus group is colleges founded by and still related to communities of women religious, but I would like to study them within the perspective of all Catholic colleges.

Through The Chronicle of Higher Education, I have identified your institution as having chosen a new president within the past three years. Enclosed are two copies of a questionnaire which I would like to have completed by the Chair of the Presidential Search Committee and the Chair of the Board of Trustees. Two copies of this cover letter are also enclosed so that you can forward one to each of these chairs.

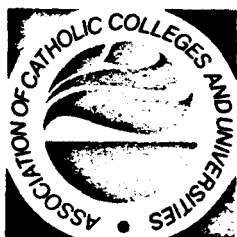
All replies will be kept strictly confidential. My purpose is to provide a revealing and sensitive account of the ways in which presidents have been selected and of the procedures which seem to offer the greatest measure of future success.

Your cooperation in this project is greatly appreciated. I realize that many important issues call for your time and attention. The outcomes of this study will be made available to all institutions which participate. Please return the questionnaire by June 21, 1985. Thank you for your help.

Sincerely,

Eileen Kolman, O.P.

APPENDIX C



Suite 650 / One Dupont Circle / Washington, District of Columbia 20036 / Phone: (202) 293-5954

April 30, 1985

Dear Colleague:

The Neylan Commission of ACCU sees as part of its mission the encouragement of research projects which focus on colleges sponsored by women religious. Sister Eileen Kolman, in preparation for her Ph.D. dissertation at Loyola University in Chicago, is studying the processes used for the selection of presidents in colleges sponsored by women religious. It is our hope that the results of her study will be useful to many ACCU members.

It would be very much appreciated if you could have the proper persons answer the questionnaire. Even though some of the material may not be of interest to your institution, the Neylan Commission thinks it may be of help to some of our colleges sponsored by women religious and would appreciate your cooperation.

Sincerely,

Alice Gallin, OSU
 Alice Gallin, OSU (lmj)
 Executive Director

AG/lmj

enclosure - questionnaire

APPENDIX D

LETTER FOR SECOND MAILING

Address
August 27, 1985

President
College
Address

Dear President:

Several months ago I wrote to you concerning my doctoral research on the selection of presidents at Catholic colleges. At that time I included two copies of a questionnaire that I requested be completed by the Chair of the Board of Trustees and the Chair of the Presidential Search Committee. Since I have had no reply from your institution, I thought that perhaps my correspondence got lost in the shuffle at the end of the academic year.

I have taken the liberty to enclose two additional copies of the questionnaire with the hope that the Board Chair, the Search Committee Chair or some other knowledgeable person might have the time to complete at least one of them.

Any cooperation which you might be able to give to this project would be greatly appreciated. I would like to have the questionnaires returned by September 30, 1985.

Thank you very much for your help.

Sincerely,

Eileen Kolman, O.P.

APPENDIX E

LETTER TO CASE STUDY SITES

Address
August 27, 1985

President
College A
Address

Dear President:

Several months ago I wrote to you concerning my doctoral research on the selection of presidents at Catholic colleges. You were kind enough to pass the questionnaires along to the appropriate persons, and the Chair of the Board of Trustees and the Chair of the Presidential Search Committee each returned a completed questionnaire to me.

The second phase of my research involves doing case studies at three institutions, and I would like to use College A as one of these institutions. My purpose in doing case studies is to try to understand the ways in which institutional culture affects perceptions of institutional needs, desirable presidential qualities and the type of search process an institution uses.

Let me describe briefly what a case study would involve. I would visit your campus for approximately one week in the fall of 1985. During this time, I would like to have access to your archives so that I can get a sense of the history of the institution. I would also like to review written records you have of your institution's presidential search. My final task would be to have short (probably 20 to 30 minute) interviews with key members of the search process including search committee members, some board members, some members of the leadership group of the SRB and yourself. The material obtained from the search committee records and the interviews would be treated in an anonymous manner by referring to Institution A, Institution B or Institution C in my written materials.

I know you will need time to consider my request and possibly discuss it with others at College A. I will call you during the second week of September to answer any questions you may have and to find out if I may use College A as one of my case study sites. If you would like to contact me before that, my home phone number is (000) 000-0000.

Thank you for the help which you have provided to me so far, and I hope that I may have the pleasure of meeting and working with you in the near future.

Sincerely,

Eileen Kolman, O.P.

APPENDIX F

CASE STUDY CONFIRMATION LETTER

Address
September 18, 1985

President
College A
Address

Dear President:

I have just completed my plans for my travel to College A. I will arrive in the Philadelphia area around 10 A.M. on Wednesday, October 16 and plan to leave the morning of Saturday, October 26. I should arrive at College A in the early afternoon, and I will come to your office. I appreciate whatever arrangements can be made for me to stay on campus.

The persons I would like to interview during my visit include: the members of the search committee, the chair of the board of trustees, the major superior of the congregation or a member of the leadership group who has particular responsibility for the college, and yourself. The interviews will probably take about one half hour. I am enclosing a list of my research goals and the kinds of questions I would like to ask each person.

In addition to these interviews, I would like to have access to your archives and whatever written records of the search were kept by the committee.

I appreciate your interest and help with this project. I have listed for you the ideals of my case study, but I will understand if all of this is not possible. Should you need to reach me before October 16, my home phone number is (000) 000-0000. I look forward to meeting you.

Sincerely,

Eileen Kolman, OP

APPENDIX G

INTERVIEW QUESTIONS

Search Committee Members

1. What did you identify as the highest priority needs of the college at the time of the search?
2. What qualifications seemed to you most important in a presidential candidate?
3. Did the committee have a preference for a Catholic? a man? a woman? a member of the sponsoring religious body?
4. Did the sponsoring religious body exert much influence in the selection process? How?
5. Did the committee reach any impasses? How were they resolved?
6. Whom did you perceive as the most influential person(s) on the committee?
7. Did you learn anything from this experience which would change your behavior or decision in a future search?

Sponsoring Body Leaders

1. Please describe the relation between the college and the sponsoring body (legally, financially, personnel)?
2. What is the attitude of the congregation toward the role of institutional sponsorship? Sponsorship of the college?
3. What did you believe were the highest priority needs of the college at the time of the search?
4. As a leader in the sponsoring body, in what ways do you relate to the college?
5. Please describe the involvement of the sponsoring body in the search for and the selection of the president?
6. Did you learn anything from the experience which would change your attitude or behavior in a future search?

Chair of the Board

1. What did you identify as the highest priority needs of the college at the time of the search?
2. What qualifications seemed most important in a presidential candidate?
3. Did the board have a preference for a Catholic? a man? a woman? a member of the sponsoring religious body?
4. How would you describe the relationship of the sponsoring religious body to the board?
5. Did the sponsoring religious body exert much influence in the selection? How?
6. Did you learn anything from the search which would change your behavior or decision in a future search?

President

1. How did you learn about the vacancy in the presidency of this college?
2. Why did you apply for the position?
3. Why did you accept the position?
4. What was your general impression of the search process?
5. Did the search process/committee give you an accurate and complete picture of the college ?
6. What was your most unexpected finding when you took office as president?
7. How would you describe the relation of the sponsoring religious body to the college? To the president?

APPENDIX H

PRESIDENTIAL QUALIFICATIONS SOUGHT

COLLEGE A

Nominees should possess the following qualification: strong commitment to the concept of liberal arts education in the independent college, demonstrated leadership qualities and administrative expertise, manifest skills in interpersonal relations, willingness to take the initiative for raising funds for the College from both public and private sources, and capacity to lead an academic institution to a high level of excellence.

COLLEGE B

Qualifications include: Earned doctorate, commitment to Catholic values, successful administrative experience and leadership in an institution of higher education, fund raising, public relations and financial management skills, commitment to the Catholic tradition of the College, ability to articulate the philosophy of College B as delineated in its statement of Mission and Goals, good communication skills and the ability to work cooperatively with all constituents.

COLLEGE C

Candidates should possess the following qualifications:

An understanding of the commitment to Catholic liberal education.

Demonstrated leadership qualities and administrative abilities in a setting of higher education.

An earned doctorate, with evidence of achievement in and concern for scholarly pursuits and a dedication to the attainment of excellence in all phases of College life.

An understanding and appreciation of the principles of shared governance and collegiality.

Demonstrated competence in fund raising, and in fiscal management and planning.

Demonstrated ability to communicate and cooperate effectively with all segments of the College and public community.

APPROVAL SHEET

The dissertation submitted by Eileen M. Kolman has been read and approved by the following committee:

Dr. Donald R. Hossler, Director
Assistant Professor,
Higher Education and Student Affairs
Indiana University

Dr. Michael Perko, S.J.
Assistant Professor,
Educational Foundations
Loyola University of Chicago

Dr. Francis J. Catania
Professor of Philosophy,
Dean of the Graduate School
Loyola University of Chicago

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

July 5, 1986
Date

Don Hossler
Director's Signature